

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVIII.

JACKSON, MISS., January 21, 1926

NEW SERIES
VOLUME XXVIII, No. 8

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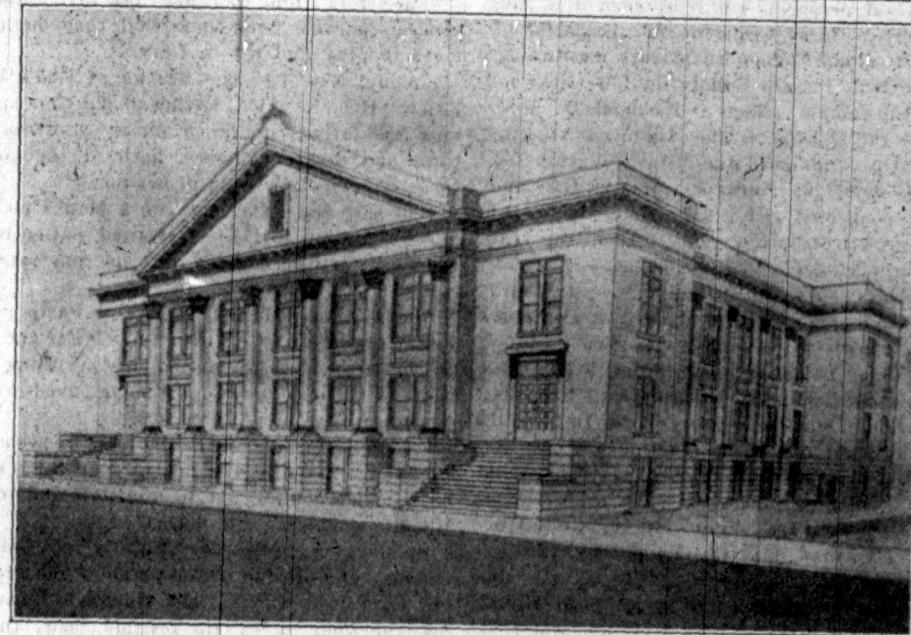
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FIRST CHURCH, McCOMB
Where S. S. and B. Y. P. U. Convention will be held March 23 to 25

Dr. F. C. McConnell and wife of Druid Hills Church, Atlanta, recently celebrated their golden wedding. He was once Home Board Secretary.

A special rate has been arranged by the Gulf Coast lines with the Illinois Central to take messengers and visitors to The Southern Baptist Convention by way of New Orleans. Many will be glad to avail themselves of this opportunity to see the new Southern Baptist Hospital in New Orleans and visit the Baptist Bible Institute.

Miss Lackey reports that over \$15,000 have already been sent in by the Women's Missionary Societies of Mississippi on the special Christmas offering to foreign missions, and there are others to hear from. It does everybody's heart good to see the readiness and generosity with which this has been given, but there are none so glad as the givers themselves.

We were specially pleased while in Louisville last week to meet the fine group of Mississippians now in the Southern Seminary. We didn't see any others that surpassed them in fine appearance and brotherly spirit. We hope everyone of them will come back to Mississippi, if it is God's will, for they will make a great team. There are none who can do us so much good. Brother W. S. Bullard was specially kind to the writer. We learn that he will finish his course at the Seminary in a few weeks, and he ought to be brought back to Mississippi forthwith. He took us in his car out to The Beeches, where the two new buildings of the Seminary will soon be completed. Like everything else around Louisville it is now covered with snow. It was our privilege also to take a meal with Dr. and Mrs. A. T. Robertson. He, as everybody knows, is unsurpassed in the world as a New Testament Greek scholar and teacher. His wife is the worthy daughter of Dr. John A. Broadus, the greatest teacher this writer has ever known.

Many of our people are now planning for the planting of the year's crop. How many acres for God?

Dr. J. W. Cammack of Birmingham, Secretary of the Education Board of Southern Baptists, made the address at the Monthly Missionary Day at the Louisville Seminary Jan. 9th. The Seminary Faculty gave \$790 to the Special foreign mission offering. The students gave \$1,679.22. The Training School gave \$2,100.

A "green old age" seems to be the heritage of the Western Recorder. This excellent Baptist journal published a handsome centennial edition recently printed in green ink. We had a delightful half hour with Editor Masters in his office last week, and a pleasant chat with Secretary Thompson in the same building.

Pastor D. I. Purser, Jr., of Tupelo welcomed 127 new members in 1925, witnessed growth in the Sunday School, remarkable work in the W. M. S. and the number of B. Y. P. U.'s grow from four to six with splendid attendance. The church has 173 tithers, gave \$9,861.13 to missions and benevolences and \$8,462.46 to home expenses. Best of all he says the people have grown in spiritual power and love Jesus more. The church through the W. M. S. gave \$756.62 to the foreign mission debt.

The conviction and sentencing of a Kentucky Congressman to two years in the federal penitentiary for conspiracy to violate the prohibition law would indicate that the statute is not a dead letter. The re-election of the same man to Congress by an increased majority after his conviction is also evidence that the doctrine of total depravity is not out of date. This same ex-Congressman is now asking that his wife be elected as his successor. Well, just as strange things have happened in Texas.

Dr. S. B. Rogers, Mission Secretary of Florida Baptists, has been very ill in a hospital.

Brother E. S. Flynt has not determined on his work since resigning at Coldwater. He is too good a man to lose to some other state.

Dr. J. R. Sampey of the Louisville Seminary has been preaching in a meeting at Furman University, Greenville, S. C. He is especially fitted for this kind of work and has great joy in it.

We sympathize with Pastor Alliston of Columbia and other members of the family in the recent death of his father in Rankin County. He had long been a useful member of Briar Hill Church.

Mr. H. K. Pate of Coffeeville, father of Mrs. R. B. Gunter of Jackson, died at his home Sunday. There was no man of his community held in greater esteem. He was a useful Christian and had looked forward to the completion of the new church building. His worship is now in the house not made with hands.

Statements have been mailed to all Church Treasurers and to individual subscribers whose payments come due January, 1926. We have only two more issues in this month and will appreciate the individual renewal or quarterly payment as soon as possible. This will help us and you will not miss a single issue of the Record. Thank you.

We have received a copy of The Modern Hymnal, published by Mr. Robert H. Coleman of Dallas, Texas. It strikes us, upon a hasty examination, as a song-book of wide range in selection that will meet the needs and satisfy the desires of church people generally, and at a price that is reasonable in this day of high prices. Probably no man in the South has issued as many song-books as Mr. Coleman, and he has long been a popular leader of song in the Southern Baptist Convention.

Pastor George W. Wages of Blue Mountain had Brother F. A. Goodloe of West Monroe, La., with him in a meeting at Furr's in Pontotoc County during the Christmas holidays. Thirty-two were added to the church, 24 of them by baptism. The church went from a Saturday night appointment to half time. Pastor Davis of Pontotoc assisted in putting on the budget. Prof. L. T. Foust led the singing. The church treated the visitors properly and gave the pastor a pounding, a cash offering and a hand bag.

The Commercial Appeal says:

"The money received by this paper in payment of subscriptions does not pay for the white paper used. If all the editors, reporters, printers, pressmen, carriers et al. gave their services free of charge and furnished the equipment used, and if the Postoffice Department tendered free use of the mails, the paper would operate at a loss if it were not for the paid advertising carried."

Of course the Baptist Record carries little advertising as compared with the secular paper and must depend more on receipts from subscriptions in order to run at all.

BEGINNINGS OF BAPTIST SCHOOLS IN MISSISSIPPI

Whether it is ethically right or wrong for religious denominations to establish, own and control educational institutions, the records show that Mississippi Baptists have been interested in denominational schools from early times. Information herein gathered is from a recent perusal of Leavell & Baily's "Complete history of Mississippi Baptists".

As early as 1835, even before the State Convention was organized, there was a "Mississippi Baptist Educational Society", constituted on March 14, 1835. At its first meeting the following resolutions were adopted: "Resolved, That this Society deem it necessary as soon as practicable to establish a school combining manual labor with study, having for its object the education of pious young men for the gospel ministry, and such others as the Board hereinafter named shall see fit to admit to a participation of its benefits; the same to be under the control of the Society". A Board of Directors was constituted, and immediately upon the adjournment of the Society appointed S. S. Latimore as general agent to "collect funds, to receive subscriptions, etc., to carry into effect the important design of the Society, to-wit: The establishment of a manual labor school, to be under the control of the Baptist Denomination of this State".

The proposed institution was to be known as the "Judson Institute", and to be located on Society Hill in Hinds County, ten miles northwest of Jackson. But in 1836 it was decided to locate the school in the vicinity of Palestine Church, six miles south of Raymond. In 1840 by common consent, it seems, by an action of the State Convention the Judson Institute was merged with a new school enterprise at Middleton in Carroll County. But in 1844 the Convention Board said: "If talking and passing resolutions, and appointing committees, would build colleges, we would have had one long since". The Brotherhood seemed to have been at sea. Again in 1849 a forward step was taken by the Convention and a "Mississippi Baptist Educational Society" was created and it seems by the hand of Providence "assumed control of Mississippi College at Clinton".

Early History of Mississippi College

The school was chartered in 1826 by the State Legislature as "Hempstead Academy" and put in charge of a Board of Trustees representative of the town of Clinton. The next year the Legislature changed its name to "Mississippi Academy", and again in 1830 to "Mississippi College". In 1842 the institution came into the possession of, and under the control of the Clinton Presbytery and hence became a Denominational College. In 1848 the outlook for the school was not so bright and the Board of Trustees of the Presbytery asked to be released from any further responsibility, which was done. The Clinton Presbytery sought to return the institution back to the community. And at this juncture negotiations were effected as a result of which the college building was turned over to the Baptist State Convention for school purposes with the distinct understanding that the Baptists of the State build up the College.

Other Baptist Schools

In 1851 the Coldwater Association established the "Coldwater Baptist Female Seminary" at Chulahoma under Associational control. Its enrollment in 1854 was 91, with a "spacious brick building". It had a short but splendid history. Its end is noted in the following: "The house, damaged during the War, had in part fallen down, and all that was valuable was the material in the building. Its obligations were generously met by the members of the Coldwater Association, and in 1866 the Coldwater Female Seminary was numbered with the departed".

The Yazoo Association in 1853 came into possession of the Lexington Female College. During its second session (1854) its enrollment was 116.

Until the Civil War it showed signs of a bright future, but after 1861 no more reports are made to the Association and it passed out.

Hernando was the location of a Mississippi Baptist Female College. It opened in 1851 as community proposition, and chartered in 1852. The leading spirit was William Carey Crane, one of the influential men of the State Convention. Efforts were made to make it a Baptist State Institution, but as far as the Convention was willing to go is seen in resolutions: to the effect that "their efforts to build a female school were highly commendable, and that a band of visitors of ten would be annually appointed, and that the Convention held itself in readiness to do as much for any similar institution in the State". It had bright prospects till 1856 when it is said that "William Carey Crane became president of Semple Broaddus College (a private institution) at Center Hill, DeSoto County, and we hear no more of the female college at Hernando".

In 1851 the Chickasaw and Aberdeen Associations jointly established the "Mary Washington Female College" at Pontotoc. Martin Ball and wife were connected with it for a time. It showed signs of growth for a few years. About the year 1858 the report made to the Chickasaw Association on Education has in it this language: "Mary Washington Female College, located at Pontotoc, Miss., we regret to say, has gone down".

In 1851 the Yalobusha Association established the "Yalobusha Female Institute" at Grenada. W. S. Webb from Tennessee (later Dr. W. S. Webb, President of Mississippi College) was its first president from 1851 to '57. It attained its highest enrollment under G. C. Granberry of 127 in the year 1858. Following the Civil War it never recovered, and the Yalobusha Association sold it for its claims and it became the "Emma Mercer Institute" a private institution. Later it became involved with debts and was sold to the Methodists.

A very interesting bit of history is that of the Strong River Association's attempt to establish a Baptist High School. "On the first day of the session 1872, G. W. Williams of Strong River church presented some staggering resolutions. On motion made by H. M. Long, the rules were suspended to get the resolutions before the body. The resolutions were read for information, and explained by the author. They were laid on the table. On motion, they were taken from the table * * * and with some amendments were unanimously adopted. The preamble declared that the time was auspicious for the establishment of a Baptist High School within the boundary of that body * * * It was recommended that the high school be near the center of the Association, on an eighty acre plot of land, which was to be divided into five (5) acres each, upon which the patrons of the school might build. The institution was to be endowed with \$10,000 to be paid in ten installments, \$25.00 to be a share. It was to be known as "The Baptist High School". Board should not exceed \$10.00 per month, and ministers should have free tuition. The schedule of cost in each grade of study was given. The object was beautiful, but appeared visionary. But it has not to this day existed, except on those two pages of the Minutes".

The Harmony Association established "The Harmony Baptist Institute" in 1898, and it was in full blast in 1901 with 95 enrolled with 30 boarding students. The school was located at Lena, Miss.

"In 1873 Gen. M. P. Lowrey built near his residence in Tipah County a neat little framed school house 36x24 feet, and in September he and his two daughters, Misses Modena and Margaret opened a school under the name of "Blue Mountain Institute". A few years later the word "College" was substituted for Institute. The first session's enrollment was 50 students, 27 being boarding students". From this little beginning our own Blue Mountain College with her great and glorious history has come, and a few years ago came under denominational control. The

Woman's College at Hattiesburg, and the Clarke College at Newton are of such recent origin and in the memory of living men I shall not sketch their history.

If the writer is encouraged by this manuscript getting past the waste basket, and into the columns of the Record, he may come again.

J. L. Boyd, Magee.

LOUISVILLE BAPTIST CHURCH SERMONS DECEMBER 1925

By J. N. McMillin

Sunday, Nov. 8—The Life Abundant. Jn. 10:10. "I came that they might have life, and that they might have it abundantly."

7:30—It Is Right to Pray. Lk. 18:1. And He spake a parable unto them that they ought always to pray and not to faint."

Sunday, Nov. 22—The Climax of God's Revelation. Heb. 1. "God, having of old time spoken unto the fathers in the prophets by divers portions and divers manners, hath at the end of these days spoken to us in his Son—"

7 p. m.—The Experience of a Man That Was Down. Psalm 40:1-4. "I waited patiently for the Lord; and he inclined unto me and heard my cry."

Sunday, Dec. 6 (First Sunday as Pastor)—The Power of the Cross. I Cor. 1:18. "For the word of the cross is to them that are perishing foolishness; but unto us who are being saved it is the power of God."

7 p. m.—Christ Our Example in Service—Mt. 20:26-28. "Even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many."

Sunday, Dec. 13—The Dignity of Christian Giving. II Cor. 8:9. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich."

7 p. m.—Simplicity Toward Christ. Gal. 1:3. "But I fear lest * * * your minds should be corrupted from the simplicity and the purity that is toward Christ."

Sunday, Dec. 20—The Preacher, the Preaching, and the People. Eph. 3:8. "Unto me, who am less than the least of all saints, was this grace given to preach unto the Gentiles the unsearchable riches of Christ."

7 p. m.—An Ancient Broadcasting Program. Mt. 2:1-12; Lk. 2:1-20. Christmas Sermon.

Sunday, Dec. 27—The Passing and the Permanent. Heb. 13:8,14. "Here we have no abiding city, but we seek one to come." "Jesus Christ the same yesterday, and today, and forever."

7 p. m.—Praying, Praising, and Paying. Ps. 72:15. "And to Him shall be given of the gold of Sheba,

And men shall pray for Him continually,
They shall bless Him all the day long."

Sunday, Jan. 3, 1926—The Light of the World. Jn. 12. "I am the light of the world."

7 p. m.—The Light of Life. Jn. 12:b8. "He that followeth me shall not walk in darkness, but shall have the light of life."

By invitation of Superintendent L. J. Bristow the Baptist Hospital in New Orleans will be the place of meeting of Midwinter Session of the Southern Baptist Press Association Feb. 9-11. The sessions will be held in the chapel of the hospital, beginning Feb. 9 at 10 A. M. We notice that a good part of the time is devoted to praying and that the subjects for discussion are matters that interest others beside newspaper men. Such are Unity of Faith and Practice Among Southern Baptists; Increase of Circulation; Advertising; Financing the Work of the Kingdom; Our Association; How to Make the Sessions of the Southern Baptist Convention More Deliberative; Better Support of Papers by Denominational Institutions; Ideal Baptist Weekly; Railroad Transportation; The Gates of Hell in Action. The Hospital will be dedicated Feb. 10th. Open for business after that.

Thursday, January 21, 1926

THE BAPTIST RECORD

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RADICALISM AMONG STUDENTS—A CONTRAST

By Frank H. Leavell, Executive Secretary
Inter-Board Commission, Southern Baptist Convention

Is there a "Youth Movement"? Is the world seeing a "Revolt of Youth"? Here minds differ. But undoubtedly there is both a youth movement and a revolt of youth. Up to this time, however, the youth movement has been unorganized. Effort is now being made to organize it. There has been and is today not merely a revolt of youth, but among many a serious revolting, especially among students in matters of religion, denominational alliances, missionary activities and other methods of kingdom promotion. This can best be proved by illustration, or citation of some very recent student meetings.

The Methodist Conference at Memphis

Four thousand anxious Methodists met and lingered for four days of Christmas week on the banks of the Father of Waters to heed youth. It was not a student meeting. Only eight hundred students were there. Had it been an all student meeting there doubtless would have been a revolt in Memphis, for it was not run to please a self-conscious generation of students. The management, planning and promotion was by adults. In the sessions the young people sat and heard messages, tremendously good and strong ones, from adults. The Bishops were officially there. They sat on the stage, presided and preached. Only two young people spoke from the platform. The afternoons were given to discussion groups. That was the young people's chance for expression, save to ask questions from the floor after the speeches.

It was a conference called a convention. It was one, possibly the last one, of the old order; that is, adult management, adult expression with youth quite passive. It was a case of "you sit still while I instill". It was conservative and consistent. The findings were non-radical, and wholly lacking in sensation.

The Evanston (Ill.) Student Meeting

Over-lapping the dates of the Memphis meeting but of wholly opposite nature was the meeting in the suburbs of Chicago. This was an all-student meeting. It was planned, called, promoted and executed by them. The few adults who were permitted to attend were admitted to the gallery only. They were asked not to even join in the applause,—"little adults should be seen and not heard". With some exaggeration the papers reported one thousand in attendance. It was a nationwide inter-denominational student meeting called for the purpose of an inquiry into the efficiency, or inefficiency, of "the church". The effort was to determine whether "the church" had entirely lost its power, or if something could yet be done by which it could be the means of bringing in the Kingdom. This was the third similar meeting since, and growing out of, the great Student Volunteer Convention in Indianapolis two years ago.

It was a meeting of radicals, young radicals. A student movement! A revolt of youth! But with all it showed thoroughness in planning and execution. The questions presented for discussion were fairly presented, both sides being presented from the platform.

The definite development was an attack upon "The Church" (to use their verbiage). The real fight, however, was against denominationalism. There were frequent unchallenged statements like these: "We are just waiting to hold the post-mortem of the church". "The greatest sin of Christendom today is denominationalism". "We are waiting to scrap the church". "The principles of Jesus were all right but are worn out. They won't work".

These students came to definite decisions. They went on record as favoring and advocating the abolition of all denominations. Their desire was a universal church somewhat as the experiment

at present in Canada. They favored by a majority vote the immediate boycott of young people's societies of denominational character; Christian Endeavor, Epworth League and B. Y. P. U. They covenanted to go back to their campuses and do that immediately. They spoke of abolishing all denominational schools and Seminaries to down denominationalism. They favored social equality among the races. One hundred and eighty-six covenanted to refuse to ever go to war if shot at sunrise. They agreed on the floor to boycott all restaurants in Evanston that would not admit negroes.

On the whole it was a bolshevistic meeting. It was a spectacle of youth with its immature thinking, superficial discussion, unguided enthusiasm, rash gestures and radical activities running rampant. It was youth unguarded or unguided. In stead of all Bishops there were no Bishops. Their gestures will not secure their stated desires. Since the first church was a church it has had enemies. Its findings were radical, and obviously sensational.

Fourteen Southern Baptist Student Conferences

Neither of the above methods of promoting young people's meetings is the policy of Southern Baptists. Cooperation between adults and youth is our aim. Within fifty-eight days, between October 9th and December 6th, The Inter-Board Commission on Student religious activity among Southern Baptists put through successfully fourteen state student conferences. This was done through completest possible cooperation. Adults directed while students executed. There were, in round numbers, three thousand and five hundred to attend these meetings. The denomination declared its faith in its youth. Youth declared its allegiance to their denomination. They renewed their covenant for cooperative Kingdom progress. At each of the fourteen meetings formal resolutions drafted by students declared their belief in God's inspired word, their loyalty to the faith of their fathers and their allegiance to the denomination and its great program. Each meeting was promoted by student committees and presided over by students themselves. Interesting, isn't it, that so many state conferences could be staged within fifty-eight days?

What They Did

Besides the blessings of such great social gatherings these students tackled the campus conditions and adopted plans for definite work. They approved the Southern Baptist Student Union as a plan of work. They decided that the best church relationship for students was to take their letters to school and join the local church. They approved two specific weeks for programs of student soul winning and vocational emphasis.

They agreed to go back for definite missionary work while in college. They renewed their covenants and rededicated themselves to Christ. They accepted the Bible as inspired by God. They declared the local church to be the one divinely designed organization for Kingdom work.

Are They "Flappers"?

Outstanding among the revelations of these meetings has been the conception, grip and mastery by students of the deeper spiritual themes and values. Taking subjects involving the highest conceptions of spiritual religion and experience they have spoken and their hearers have, at times, been amazed, inspired, uplifted and almost translated at the utterances. "Flappers", so called, with knee-length dresses, flesh colored hose, straight lined dresses, painted faces and bobbed hair have from their experiences of grace discussed with undisputed spiritual power the eternal verities in a manner that should put to shame many of their many critics. So likewise and equally of the boys.

These students went back with the consuming conviction that the same sin that curses the world will blight a campus. The tempter is the same if he appears in over-all or in Cap and Gown. They saw anew that the unfailing remedy was

Jesus Christ and again resolved to lift him up that men might be drawn unto him.

Our Baptist students, as a whole, have behaved becomingly, have responded nobly and have ably interpreted the highest things. May we continue to provide a program for them that will properly develop the enlisted and enlist the yet indifferent. Youth is the greatest asset of Southern Baptists.

Memphis, Tennessee.

ANOTHER ONE FOUND

A Princeton student believes that he has found footprints of the missing link in the Grand Canyon.

Footprints, bones and other relics of the missing link are being found everywhere. The thing seems to have made more tracks, had more bones and cavorted up and down the earth more than anything belonging to the animal kingdom. It seems to have been omnipresent. If the findings of explorers would stand up under test, we should have to admit that the missing link was buried in Australia while it was playing in Arizona and flourishing in Asia while it was perishing in Africa. It was the all-fired gadabout that ever swam, ran or flew.

For faith and persistency, our evolutionary scientists are to be commended. When the missing link turned up on one continent fails to measure up to the specifications and requirements of a first-class missing link, or of the scientist's conception of what a missing link should be, the disciples of Darwin are not discouraged. They take up the trail in another clime and dig up some more indisputable proof or detect footprints on the sands of time.

We congratulate the evolutionists on the finding of another one.—Commercial Appeal.

The Young Men's Bible Class of Picayune First Baptist Church elects the following officers:

President—Floran Seals.
First Vice President—R. B. Johnson.
Second Vice President—Oscar Stockstill.
Third Vice President—Fritz Jenkins.
Secretary and Treasurer—Cecil Davis.
Assistance—Lawrence Seal.
Reporter—Eastman Formby.
Chorister—Prentiss Seals.

If any reader is in Picayune on Sunday we give you a special invitation to come to our class at 9:45 A. M.

Reporter,
—Eastman Formby.

RECEIPTS OF FOREIGN MISSION BOARD FOR EIGHT MONTHS ENDING DECEMBER 31

	1924 Total	1925 Designated	Cooperative Program
Alabama	32,006.71	3,813.93	16,798.11
Arkansas	8,100.00	2,564.36	10,925.00
Dist. Columbia	1,831.80	1,245.00	9,280.95
Florida	23,869.57	17,729.46	21,289.05
Georgia	84,747.85	14,627.20	43,617.80
Illinois	200.00	326.70	
Kentucky	60,700.91	10,373.23	45,951.51
Louisiana	10,782.73	1,315.23	11,431.34
Maryland	12,428.25	3,839.05	9,237.42
Mississippi	44,383.57	6,514.15	33,908.60
Missouri	23,387.22	5,380.38	22,555.48
New Mexico	1,307.60	373.60	1,561.32
N. Carolina	108,962.87	16,460.90	41,352.29
Oklahoma	13,839.55	6,033.06	16,442.93
S. Carolina	21,333.50	12,560.79	68,162.58
Tennessee	44,005.00	7,706.49	32,287.71
Texas	18,153.39	18,633.18	52,465.39
Virginia	89,445.51	24,063.68	82,549.42
	599,466.03	153,560.35	519,816.90

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance
Entered as second-class matter April 4, 1919, at the Post
Office at Jackson, Mississippi, under the Act of
October 3, 1917

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

HOW CAN THESE THINGS BE?

The same question can be asked in entirely different spirit and with an entirely different purpose. Nicodemus asked practically the same question twice, and, as we think, asked it the second time with a complete change of attitude. This conversation between Jesus and Nicodemus had some sharp edges on it. Nicodemus began in a quasi complimentary way, "We know thou art a teacher come from God". But Jesus almost bluntly told him that one could not be taught the things about the kingdom unless he was born again. It was with some irritation that Nicodemus said, "How can a man be born when he is old? Can a man enter a second time into his mother's womb and be born?" People do not generally ask sensible questions when they are in a bad humor, and Nicodemus seemed piqued by what Jesus had said. He was not used to being taught. He was himself a teacher, a member of the Sanhedrin. And here was this young rabbi telling him he would have to begin at the beginning. And so he tries to make the statement of Jesus appear foolish: Do you expect me to go through again what I went through in coming into the world? What is this you are giving us?

But Jesus was unperturbed by the question and shows no irritation in return. He goes on to repeat the necessity of the new birth, to distinguish between that and the natural birth and show how it may be known in consciousness and in outward conduct. Then Nicodemus asks again, How can these things be? This time, it appears, in a quite different spirit. Now he asks because he is interested and wants to know. He is serious and not captious as he was before. Every teacher knows the difference in spirit in which a pupil asks questions. A question is sometimes asked as to how a thing can be done, because the pupil doesn't believe it is so, and takes this method of expressing his unbelief in the only way open to him. Patience and tact are needed in dealing with a pupil in this state of mind.

You can't teach a person anything who is saturated with skepticism. The first thing to do is to bring about a change of attitude. The truth is not revealed to people who don't believe there is such a thing as truth. But when Nicodemus asks seriously, How can these things be, Jesus gives him an answer. He first rebukes his stupidity and his skepticism, but he gives the answer, the answer for all inquiring souls, the answer for all the world: The Uplifted Christ. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up that whosoever believeth may in him have everlasting life". Here is the answer to "How can it be". This is God's answer to every inquiring and serious soul. But it is only good for those who are serious, not captious, who really want to know how to find access to God, entrance into his kingdom and the key to the knowledge of all the treasures of truth.

THE PRAYER MEETING AGAIN

We have so often heard the prayer meeting spoken of as the weak spot in the church's life, that it has almost become a painful subject to speak of. In the average church the situation is little short of distressing, and all sorts of substitutes have been tried out from a lecture to a "smoker" or a moving picture show. The trouble with most prayer meetings is that they are not prayer meetings at all. The time that should be taken up in prayer, in direct communion with God and petition to Him, is spent in some other way.

We are writing on this matter only because it is one of the most important and serious which affects our church life and our efficiency in services as individuals and as churches. God says, "My house shall be a house of prayer", but we have reduced the praying in it to a minimum. If we lose sight of this, or ignore it in the various "services" in the church we have departed from God's purpose and are failing to get the benefit of the communion with our Lord that gives value to all other exercises in the church.

The present situation (and it has not just developed today) is a revelation of a lack of genuine and vital faith in God. When faith is reduced to its lowest terms and simplest expression it is "believing that he is and that he is a rewarder of them that seek him". Do people really believe that God is in his house? That they will meet him when they go to the church? That he comes into conscious fellowship with them? And that he rewards and answers their efforts to seek him? Or do they think that he has merely sent a representative in the preacher or some member of the church to give them a message? Can't we somehow find God when we go to church, and not have so much of men?

Do you believe that when you go to prayer meeting you and those who worship with you can have access to him? That you can talk to him? That you can lay your needs before him, and get an answer? It is a serious question this, whether we have any living faith in the actual presence of God, contact with him and an answer direct from him. Are we not afraid that our religion will not stand the test; that our fine talk about the goodness and faithfulness of God will prove disappointing under the test at prayer meeting? Or is there no spiritual hunger to be satisfied; no need which must be laid before him? We are in danger of making a prayer meeting a mere gesture toward God, much the same as the superstitious Romanist makes when he crosses himself at the threshold of the church.

Suppose you try the Lord out in your next prayer meeting by asking him for something definite; something that you can know whether you received it or not. And then suppose you take an inventory at prayer meeting occasionally to see if your prayer has been answered; to find out how many prayers have been answered. He invites the test. And we need not be afraid of it. If some prayers have not been answered, it might be well to start a tracer after them, to see where they got lost or why we did not get an answer. It would be an interesting thing to find out, and very instructive and very helpful in our future praying. We could learn to avoid mistakes and make some improvements. A prayer meeting is a good laboratory for experiments along this line. It would bring some surprises. It would probably put some of us to shame. But it would glorify God. You need not be afraid of that. And it is worth trying.

Another thing, and we say this under our breath; if we do not supply our people with the opportunity for fellowship with God in our Baptist churches, they are going somewhere else to get it. It may have more effect on our preachers to say to them that your folks will join the Catholic church or the Episcopal church if they do not find fellowship with God in the prayer meeting, it may have more effect than to say they will drift into practical infidelity. But our

people must be taught to pray, to find rest, relief, strength and rebuilding of the waste tissue of their souls in prayer. If they can't find it at a Baptist church they will go somewhere else to find it. There is a drift to Romanism and to the forms of worship in the Episcopal church. There are other reasons for it which are not good, but one reason is that some people are seeking God. They are fed up on preaching. They have been taught until they have spiritual scurvy from over feeding. They must have the worship of God, the presence of God, the fellowship of God. And they ought to find it in a good prayer meeting. They can and they will.

BIRD DOGS AND RABBITS

A bird dog is different from other dogs. He is by nature and training fitted to the sport of hunting birds; and in order to do this he is not permitted to hunt other things. Sometimes, without the knowledge of his owner, boys may slip the pointer out and get out to the fields before the quail season opens and have a gala time chasing rabbits. Or the pointer may get into a bunch of ordinary curs or hounds and follow them in taking up the trail of a rabbit. Whenever this happens the dog's usefulness for bird hunting is impaired. It is a great annoyance to a bird hunter when he is out in the field and full of hope of running upon a covey of birds to see his dog split off down a cotton row chasing a rabbit. And if the thing is not stopped the dog is utterly ruined and worthless.

Do you ask for the interpretation of this parable? Here it is. Southern Baptists, and especially Mississippi Baptists, have for several years been trying to train our people to a regular, systematic plan of giving. The budget is a logical and inevitable sequence of cooperation. If there is to be thorough cooperation, there must be a budget. That is, there must be an agreement as to what objects we will give to, and what proportion we will give to each one. There must be understanding and agreement on this point. To refuse agreement, or to violate it is to vitiate or destroy the whole business of cooperation.

Now if you have been training your people to this for a period of years, and think you are succeeding fairly well, then somebody jumps a rabbit in the bushes in the form of a special appeal, here goes your bird dog as hard as he can clatter down the cotton row after the cotton tail, and your bird dog is spoiled.

That is what happens whenever you raise the cry that some special department is in distress and everybody must make a special offering. And your regular plan of cooperation is upset for a year or maybe years, and your people are demoralized.

You may whistle and holler, Here! Here! to your pointer 'til the hills echo with your yeling, but your pointer dog is gone off after a rabbit, and is spoiled for maybe all time to come. It has been intimated that Mississippi has in a few places been criticized for refusal to put on a special campaign for foreign missions in December. The reason for it is that we believe in the budget, that it is the fairest and most effective way to get money. That to perpetually make special appeals is to destroy the very thing you are trying to build up, the very instrument through which foreign missions and everything else are supported. The results in Mississippi justify our action. Many other people, in other states who put on the special appeal, did so under pressure and did not in their hearts approve it. Mississippians stood firm to their conviction of right. Some other states are going to find it hard to restore the budget to favor and keep it in operation, because the pointer has gone off after a rabbit.

Rev. G. H. Suttle accepts the call to Heidelberg. He is now living at Bay Springs and will probably remain there and preach to churches nearby.

Thursday, January 21, 1926

THE BAPTIST RECORD

CONVENTION BOARD DEPARTMENT

Another Evangelist

The Executive Committee in its recent meeting elected Reverend C. T. Johnson of Marks as State Evangelist. Brother Johnson will begin work April first. He will be furnished a singer to go with him in his work. He will be located somewhere in the northern part of the State. Those desiring his services will please write this office, giving the date of beginning and time required in the meeting.

Brother W. W. Kyzar has room for only one more meeting prior to the meeting of the Southern Baptist Convention. He may have time for one about May first to the 10th. His time is taken also for July and August.

We are expecting great results this year from our evangelistic force. Joe Canzoneri, the Sicilian singer, is a great addition to our force and Brother C. T. Johnson has been one of our best evangelistic and enlistment pastors. He loves the work. He was elected as State Evangelist by the Louisiana Board some years ago, but did not accept the position. While pastor in New Orleans, he was elected as Director of the evangelistic work of the City. He has done a constructive work since coming to Mississippi.

Stewardship Work

The Budget and Stewardship work is taking definite form under Brother J. S. Deaton's leadership. He is finding himself and planning for a constructive program. A plan of study which incorporates suggestions and outlines from Dr. E. B. Hatcher is being prepared. This will go out in tract form to all the pastors and churches. This will afford a great opportunity for Bible study in all the churches. Nothing will bring greater results if this course of study is diligently pursued. There is also an outline for daily Bible study in the homes. If the churches will cooperate with Brother Deaton, they will see the value of this Department in the Convention Board's office. We feel confident that there will be a hearty response after these tracts go out to the various churches and pastors.

All the Facts Should Be Given

Much has been said recently with reference to the Foreign Mission Board's debt. Much more will have to be said, for it is going to be impossible to carry out the Foreign Mission Board's program with a reasonable increase in the liberality of our people. This does not mean that Foreign Mission work will have to be discontinued. It may mean that some missionaries will have to come home. It may mean that in many places the natives will have to be thrown on their own resources. But if the work which we have been doing among them is genuine, the cause of missions will continue. We should have no fear along this line. Children need to be led for a while. But the time comes when they must walk alone in order that other children may be led.

The State Board office has received in specials for Foreign Missions during the past twelve months \$20,774.00. This is more than was contributed to Foreign Missions by Mississippi Baptists a few years ago. It will be understood that this \$20,774.00 is over and above their contributions coming in regularly from the Unified Budget System.

But the Foreign Board debt is by no means the total indebtedness of Southern Baptists. The Home Board indebtedness is approaching \$1,000,000.00. There is a large indebtedness on the Education Board of the Southern Baptist Convention. There is a heavy indebtedness on our South-wide Hospitals. There is a large indebtedness on our three Seminaries. There is indebtedness on our State Baptist Hospital. There is indebtedness on our schools.

The allocation of funds for this year has taken all these things into consideration and has tried to make an equitable distribution. So, to deviate

from the plan would be to neglect some cause which receives its support from the Unified Budget.

There is no reason for alarm, for we are making greater progress in all lines of our work during the recent years than of preceding times. We must unite in a steady pull, all going together in the right direction. We are going to see much greater progress during the years just ahead than we have seen during the recent years. You will do well to look at the register occasionally. Figures which will be presented within the near future will be surprising to many. The progress indicated will spur us on to greater things. Watch 1926 for our greatest progress.

Mississippi College has been our greatest factor in Kingdom work in the entire State of Mississippi in so far as the Baptist denomination is concerned. Her Centennial is to be celebrated this year. Every phase of the work should climb higher as an attestation of appreciation for what this Institution has meant to the State. The 1926 Convention is going to be the greatest Convention, at which time the sons of this Institution along with their many friends, shall celebrate the Centennial by having the educational part of the State Convention program in the halls of this great Institution.

One thousand churches using the Budget plan and sending their contributions to the State Board office once a month should be our aim for 1926. Increase the circulation of the Baptist Record by 5,000 should be our objective. \$700,000.00 for denominational work is a worthy and a possible goal for this year. Let us begin now to realize these objectives.

Baptist Book Store Makes Progress

The Baptist Book Store sales for December 1925 passed the \$5,000.00 mark. This breaks all previous records. The amount of cash received during the month was \$4,526.21.

State Board Taxes

The total amount of taxes paid by the State Convention Board in 1925 is \$2,057.63. The Board receives no tax exemption except Federal Income and State Income Taxes. The Federal and State Governments realize that profits turned in to the mission treasury and used for mission work are not subject to taxation.

Methodist Denomination Praised for Progress in Printing

The following article recently appeared in one of the Nashville dailies:

"Congratulations and commendation on the co-operation and efficiency of the various extensions of the Methodist publishing system were extended by Dr. A. J. Lamar, Senior Publishing Agent of the M. E. Church, South, at the closing session of the annual meeting today of branch house managers and department heads of the publishing heads."

The annual meeting closed its two-day session Wednesday afternoon with practically the whole day spent in the discussion of the development of the Cokesbury Press and the selling of publications bearing that imprint which is the trade name of publications of the Methodist Publishing House, having a field beyond denominational areas.

Leaders of discussion were Pat Beaird of Nashville, M. T. Turner of Nashville, B. A. Whitmore of Richmond and H. B. Cain and J. A. Baskerville of the Nashville House. John W. Barton, Junior Publishing Agent, presided over Wednesday's sessions.

Out of town members attending the meeting of church publishers included: P. L. Turner and Walter Seaman of the Dallas Branch; W. H. Hunter, head of the San Francisco Branch and B. A. Whitmore and M. L. Arnold of the Richmond house."

It will be seen from this that the Methodist denomination, in addition to its large publishing

house in Nashville, owns and operates a printing house in Dallas, in San Francisco and in Richmond, Virginia. It will also be seen that their work is not confined to their own denomination. We have no objections. This is a free country. The church work should go forward. The Methodist denomination is making great progress and they know the value of the printed page.

The Baptist Convention Board of Louisville, Kentucky, own and operate their press and do commercial printing also. The Baptist State Convention Board of Jacksonville, Florida, own and operate their press, do their own work and commercial printing in addition.

Dr. Clarence Cook Little, University of Michigan, on the occasion of his inauguration, suggested certain innovations for state universities, among which were:

"The choosing of the freshman class not by examinations and high school records alone but by sending out representatives of the university to interview the candidates in their home settings; the summoning of these new students to Ann Arbor for a week's drill and instruction in the autumn before they actually enter the university; the dividing of the big university population into small colleges, say of 500 students each under a sub-dean; the return to a more or less rigidly prescribed course of studies for the first part of the undergraduate's course; the official supervision of how the student spends his summer vacations and the requirement that he do therein some sort of work either financially remunerative or socially useful; the giving of three bachelor's degrees instead of one degree at the completion of the university course, the differentiation between the degrees to be made on the basis of whether the student has simply absorbed information and 'passed,' or has achieved real intellectual power, or has shown aptitude for research."—Ex.

Dr. Selsus E. Tull, pastor of the First Baptist Church of Pine Bluff, Arkansas, announces that the New Year was opened by his church with the launching of a movement to build an Educational Building to take care of their growing Sunday School. The building plans are to be the very latest type of Sunday School construction. The building will be sixty-eight feet wide by one hundred and nineteen feet long, comprising four stories. This will give the First Baptist Church of Pine Bluff the greatest Sunday School equipment in the State of Arkansas. Work on the building will start with the opening of Spring.

Dr. W. B. Crumpton, once Secretary of Missions in Alabama, has written a booklet on How Alabama Became Dry. We have never seen anything from him that was dry reading, although he has led the dry forces of Alabama a long time. A former book by him, "Book of Memories" tells of his enlistment in the Confederate Army from Mississippi, and later of his pastoral work in Mississippi. He knows how to write, and always has something worth reading.

Pastor Estus Rushing of Tyro has brought the churches of his field to be self-supporting. They were assisted by the Board last year. Three of his five churches also included The Baptist Record in their budget for 1926 and he has sent the check for the full amount, the paper going to every family. He also conducts training classes in his churches, all country churches. We need more just such pastors as he is all through the country.

The Baptist World Alliance, through its Executive Committee, is asking Baptist churches all over the world to observe the first Sunday in February as Alliance Day, in which our world wide brotherhood shall be remembered in praise and prayer, and by special sermons when possible.

"ACADEMIC ETHICS"

I read an article in January 7 issue of the Baptist Record, written by Dr. Luther Rice Christie, and entitled, "Academic Ethics".

I should be glad to know that I had failed to understand Dr. Christie's position with reference to Baptist schools. But after reading, re-reading and studying what he has to say, I am persuaded that I do understand. While there may have been much truth and logic contained in what was written on that subject, there was much to which I could not say, "Amen". I do not pose as a gifted writer, nor a "know-all" but we are told in Jude third verse, to contend for the faith once delivered unto the saints. I hope that I shall always be found contending for that God-given faith.

Let us ask ourselves the question, as Dr. Christie did: "For what purpose, then, were these schools founded"? I cannot answer that question as he answered it; he answered it by saying: "Primarily and principally they were established as educational enterprises". I believe I am right in saying that they were established primarily and principally to further the Cause of Christ in the world. Baptists of the South are spending great sums of money to achieve this end: they are spending it on church buildings, supplementing pastors' salaries and missions—both home and foreign. Then why should Southern Baptists stand idly by and permit heresy to be taught in our denominational schools, which, if permitted, would thwart the very purpose for which these schools were established.

The idea of denominational schools originated in the minds of men and women who loved the Lord and wanted to bring his truths to as many people as possible. They conceived the idea that school-days, while the minds of students are plastic, are an ideal time to bring these truths, as Baptists see them, for the acceptance or rejection of young men and young women as they see fit. Then it is a duty that we owe to God, and to our young people to bring these truths without error, as far as possible. How can this be done if there are no restrictions placed on the teaching of things that we consider false?

If Christian schools were established for the purpose of promoting the Cause of Christ,—and surely they were, then the faith once delivered unto the saints should be contended for in them as much as any place else. The Christian school, Baptist or otherwise, that does not stand for the fundamentals of the denomination to which it belongs, should not be held as a part or an asset of the denomination.

Dr. Christie says, in "Academic Ethics", that the rights of the instructors should be considered. I am sure that every man's rights should be respected: but the rights of instructors are limited just as other men's rights are limited. As I see it, they are "hired" and are paid "salaries", and are therefore, "servants" and not "masters", and should be subject to the will of the employers.

Dr. Christie says that many college professors would turn away from Christian schools if restrictions are placed on what they may teach. Such is very probably true, but, as I see it, any teacher that cannot conscientiously subscribe to what Baptists believe, has no more right to teach Science or Bible, in a Baptist school than a Catholic priest has pastoring a Baptist church. When such professors turn away, the Baptist denomination has lost nothing but a man: he certainly could not be an asset to the Baptist denomination. Methinks that if many of them had turned away years ago, this deplorable squabble over evolution that is threatening to break our ranks would be unknown to us.

Where is the wrong: where is the injustice in giving every prospective teacher of Bible or Science in Baptist schools an examination to determine whether he is sound in the Cause we want to promote, and free from the heresy that we want to avoid.

When I joined the church, if I had believed that sprinkling was the proper mode of baptism, and had contended for such, the church would have voted against receiving me as a member into the fellowship of that church: it would have been perfectly justifiable in such an act.

When a man asks to be ordained to the full ministry in the Baptist denomination, he is examined to see if he is sound in Baptist doctrine. If found to not be sound, he is refused ordination. No Baptist would say that that is unfair to the man asking ordination. We all readily agree that if he doesn't believe Baptist doctrine that he should not want to be ordained by Baptist people.

Then, if we are to be so careful about taking members into the churches and are so careful about the soundness of those whom we ordain to the ministry, why should we not be careful as to who teaches in our Baptist schools? Are our Baptist schools of such unimportance that we should turn them over to job-hunting professors to teach whatsoever they may choose to teach and promote the very sin that Baptists of the South are spending so much money to stamp out? No wonder infidelity is so prevalent!

If instructors have the rights that Dr. Christie seems to think they have, they have the right to teach the Darwinian Theory of evolution if they choose to do so, and the Baptist denomination would be helpless to prohibit it.

Certainly, any one has the right to believe what he sees fit to believe, as far as man is concerned: but the teacher that thinks that by virtue of his profession he has a right to teach evolution, or anything else contrary to Baptist faith that he cared to teach, should not offer to teach in a Baptist school, but should go where such teaching would be tolerated.

Who own the Baptist schools anyway? Our denominationally owned schools belong to the Baptists of the Southern Baptist Convention: I think that is a correct answer. If that is a correct answer, every member of every Baptist church, whether it be a city church, or in "possum hollow", is a part owner and should have a voice in saying what shall not be taught in them. It takes the individual members of the Baptist churches to make up the denomination.

If a professor cannot conscientiously subscribe to the principles held dear to the hearts of these people, he is, beyond doubt, out of place teaching in a Baptist school. I believe that ninety per cent of the Baptists of the South are opposed to the teaching of evolution which would be licensed under the ideas of Dr. Christie.

These schools were not established for the sake of job-hunting professors, but were established to promote the Cause of our Master.

Lord, help us to keep our churches, our schools, our denomination and ourselves clean and free from error.

—O. H. Richardson.

CRITICISMS AND THEIR RESULTS

A. D. Muse, Evangelist

1. Why do we hear so many criticisms and so few suggestions for remedy? Just why?
2. How many men who have so ruthlessly criticised our work and our leaders have offered one single plan other than the present plan?
3. What plans will they offer? Will they go back to the old plan of taking a high pressure collection at certain times during the year? Did those old plans get as good results as the present desperately wrong (?) plans? Did they get as much money, send out as many workers and build as many institutions as the present plans?
4. What is the present plan of financing the work? Is it not an approximation to the Bible plans—tithing and systematic giving? Is not more emphasis laid upon tithing today than before? Is not the whole denominational force trying to bring us to systematic, business like methods of financing the work? Now what other plan will any one suggest?

5. What is wrong with our leaders? Are they stealing the money? Why don't the auditors reports show it if they are? Are they immoral in their conduct? Why doesn't the brotherhood find it out? Can't somebody catch them?

6. Is the whole Southern Baptist denomination responsible for some error being taught in a few schools? Please tell me how is the secretary of missions in any state, or the Foreign Board or the Home Board or any other board going to dispose of evolution in any school in the whole denomination?

7. What steps can the president of the Southern Baptist Convention take to clear up matters in Wake Forest, or Baylor or any other school? Is it any of his business?

8. Who are you going to get as leaders? Who are you going to put in their places? Who wants the job anyway? God knows if I had the executive ability of Woodrow Wilson I would not have their jobs on a Christmas tree. I am pretty well satisfied that if they had their way they would be out right now. I don't know of one single one of our brethren that sought or manipulated to get the place that he now holds. Do you?

I have a letter from a man that I have known all my life and who is no doubt one of the best personal friends I have living today, or have ever had or ever will have.

He says some things which are indicative of many thousands of Baptists today.

I quote from his letter to me:

"We should use system. The New Testament does not teach tithing. You can't get many to practice a thing the New Testament doesn't teach. Paul gave the instructions. He never mentioned tithing. No account where any of the New Testament churches ever tithed. We serve under Grace."

"We have some great and good men. God bless them. But I do believe they ought to stay with God's plan, and come out in the open with some unGodly and unscriptural things connected with some of our institutions and not want any body to speak out against them. One thing is not going to work—the budget plan is never going to work. People are not going to contribute to some things included until some things are amended—and I am one of them. If I did not know any thing else, my trip to the State Fair would forever fix me on one thing. The most barbarous, heathenish screaming one ever heard (I wondered if we were in the jungles of Africa or in a Christianized nation)—was told that it was an exhibition of the Christian colleges. One boy of poor parentage bet his clothes on his back at the ball game. Father and mother struggling hard for him to be trained for a useful Christian life. You talk about consecrated Christian men and women subscribing to such as that—"

Now brethren you can just pull your hair all you want to, this brother has hit at the heart of some matters. That kind of criticism helps too. That is not just slurs that break down faith in everything in general and nothing in particular. There is no dodging there. I have men and women that are refusing to sign the budget for this year on that account. They are just not going to do it. A man of means—a professional man told me I need not come to him—that he would give to certain things and certain things he would not—but he was not going to lump it into a common pool. Now that man is a Baptist and there is no law known to man or God that can override his wishes in that matter. He is a graduate from Mississippi College too. And I am satisfied that there are lots of pastors that are meeting that very kind of frank answer at this time on the matter of this year's budget.

I replied to this brother. Here is my reply in part—

The Matter of Tithing—The N. T. ideal is all. "Ye are not your own, ye are bought with a price, therefore glorify God in your bodies. Every

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Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

Applied Stewardship

For several years we have been stressing the doctrine of Stewardship; this is proper, inasmuch as theory should precede practice. Has not the time arrived, however, that we should give special attention to the practical application of this vital doctrine? While the Bible says "The Tithe is the Lord's", it likewise commands us to "Bring the tithe into the storehouse". Many who have honestly committed themselves to the tithe have allowed themselves to become indifferent and lapsed, because they have not adopted the Scriptural method of paying their tithes and making their offerings.

The time has come that we should arrange to help every church, even the most remote and backward, to install the budget and to put on and conduct an effective Every Member Canvass. Few churches are thorough in their preparation, their Canvass, and their follow-up.

I am making a plea for Applied Stewardship; to Scriptural theory we need to add Scriptural practice.

Stewardship of Influence

This is another matter of sacred obligation and of far reaching significance.

Jesus said, "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven". Paul says "If meat makes my brother to offend, I will eat no flesh while the world standeth".

The Stewardship of influence is a serious matter, especially with those who have the responsibility of leadership. If pastors, deacons, Sunday School teachers, members of the choir, the Canvassers, and other leaders would faithfully bring their tithes into the storehouse every Lord's day, their example would revolutionize the financial and spiritual condition of their church. These leaders, with their families, represent a large part of the intelligence, money, and influence of the church. No Christian leader should be willing to obstruct progress by his unscriptural example.

Our Resources

Our people have greater material resources

dollar of money and moment of time is rightfully at the hands of the Lord Jesus by right of redemption to be commanded by him and to be laid out by us as long as there is need. But proper emphasis has never been placed on the matter of Stewardship of possessions. I say as I said in the article that we are approaching the ideal. Tithing is clearly a practice that belongs to the covenant of Grace prior to the covenant of Law. If Hebrews seven does not teach that it does not teach the priest-hood of Jesus. Tithing was before the Law. Abraham gave tithes to Melchizedec out of gratitude. No one commanded Abraham to tithe. Tithing belongs to the grace Covenant—not as a command. All Christian service is out of gratitude—not out of the force of a command. Tithing is a minimum and not a maximum of our material acknowledgments of God's goodness and Grace. It is a starting standard which once begun and consistently practiced has led on to the full New Testament standard of Stewardship of means.

Jesus said on one occasion, "I have many things to say unto you but ye can not bear them yet." Paul speaks of perfecting the faith of the Thessalonians. All Christian life is a development and a gradual process.

My attitude toward tithing is: IF IT IS RIGHT UNDER LAW—it IS NOT A SIN UNDER GRACE. I would no more dare to fail to pay to God the tithe of my income than I would dare to use his name in profanity. The Jew

per capita than ever before in the history of the country. We are spending \$10,000,000,000 annually upon the purchase and maintenance of automobiles and motor trucks. The estimated wealth of the United States in 1922 was above \$321,000,000,000, having increased threefold in twenty years. In 1923 the total manufactured products was \$60,555,000,000, or more than four times as great as it had been twenty years before. In twenty years bank deposits have grown from \$10,000,000,000 to \$43,000,000,000.

What about Mississippi's part of this enormous increase in national wealth? During the quarter ending October, 1925, which does not cover the period most effected by the sale of this year's cotton crop, the banks of the state increased their deposits by more than \$32,000,000. The sums invested in corporations have increased from \$30,602,600 to \$40,683,703 in the past two years.

Taking into consideration the fact that Baptists are stronger numerically than all other denominations in the State, it would not be too much to say that they handle practically 50% of all the money handled by the total strength of all Christian denominations in the State. This means that Baptists are responsible for more than any other single denomination. This puts a tremendous responsibility upon us and we need to exercise our stewardship of the things of God in such way as will reflect credit upon our God and ourselves. What do numbers amount to unless we give a good account of ourselves. We shall become a hissing shame to our numbers and a disappointment to our God if we fail Him in this great hour of opportunity and responsibility.

Let us quit ourselves like men. Let every church and every member of every church see that the 1926 Co-operative Program does not suffer for support because of any lack on our part in measuring up to the call of this hour. If you have not put on the budget and the Every Member Canvass it is time that you were busy. We are anxious to help you in any way. Call on us.

refrained from the use of his name in profanity because the law said not to do it. The Christian refrains from it because he loves Him. The Jew paid tithes because the law said do it. Abraham paid tithes to Melchizedec because he was grateful for the victory. Jesus Christ is a priest after the order of Melchizedec. The Covenant of Grace was laid in Abraham four hundred and thirty years before the law was given on Sinai. Service in Grace was from love and gratitude before Sinai as well as since Calvary. In all matters the standards of Grace are far and away beyond the standards of Law. Surely I will have to observe the law to reach the standards of Grace. The motive for the deed is the determining factor.

School Matters—I agree that I would love to see some things changed. But here was my point in the article, and here is still my claim; take for example: Suppose Mississippi College taught evolution. Dr. Gunter and every member of the State Board are as powerless in the matter as you and I. So far as any thing official is concerned—they are more so. You as an individual Baptist have much more power over the denominational schools than any member of the State Board has as an official. He has the same power that you have—just one Baptist in two hundred thousand.

I am not discussing the merits of the proposition at all—that Jackson mess. But there are two corrections. First is for two hundred thou-

sand Baptists to notify every school official in the state that you resent certain things and name the things you resent. Tell them that you resent to the extent of cutting off both the money and the students and that will stop it. I guarantee that it will stop it.

The second thing is—and this is the bottom of all—the home. I am not uneasy about my boy gambling the suit off of his back at a football game nor anything else while I am sending him to college. I have a good well seasoned switch right here in my office as I write and when he disobeys me I bring him to the office and tell him why and give him a real genteel good switching. No man's boy respects his daddy any more than he does but he has got to obey. I tell you that the bottom is the laxity of the home. In three years I have covered America well—I have been in every kind of home known to our social order today. I say it with tears in my eyes as I write this—home authority is gone. And I tell you that every public and high school teacher from ocean to ocean and from lakes to the gulf that I have talked with tell me that they can not control the students today because the parents do not control them and will not let them control them. I don't care how hard a worker a father may be nor how poor he is—when his boy gambles the clothes on his back at a ball game there is something else wrong besides athletics in our colleges.

Again: I know this, more boys have been ruined at Mississippi College by a fool father giving him too much money and a car and unlimited drawing account at home than were ever ruined by athletics in the college. And I am as bitterly opposed to our educational system majoring on athletics as any one is. But that is true. I know a man who is operating a pronounced Christian educational institution. It is an iron-clad law written in the charter that there will be no intercollegiate ball games. He has all the money he needs back of him. He has about one hundred and fifty students—Why? Back to the home. The boy's father today does not tell that boy where to go to school. That boy tells that father where he is going to school. The "Old man has got to fork up" the money. The founder and the president of that school tells me he will never get large numbers of students until he either changes that law or this wave passes over.

I am a Baptist—I love Baptists. Baptist love and Baptist labor and Baptist prayers and Baptist blood have made today possible. I am going to be loyal to my people. I belong to three things—Baptist church, my wife and the Democratic party—that is enough. Neither one is perfect nor am I. I am not going to forsake the ship in time of storm. In this day of testing when the foundations are being shaken I am going to stay by the ship.

"The grand jury of Spartanburg, S. C., through the well nigh plenary powers invested in such bodies, offered advice that is in the nature of a warning to the school teachers of Spartanburg County. It rendered its solemn judgment that teachers who do not dress modestly, who take automobile rides at night, attend dances or keep late hours are not fit persons to entrust with the development of the mental and moral powers of future citizens."

While in Louisville, Ky., last week we had the privilege of taking supper at the W. M. U. Training School. Mrs. Janie Cree Bose is the efficient head of this great school for our young women, and there is no finer group anywhere. Everything is in keeping with its name of House Beautiful. There are three young ladies from Mississippi, a smaller number than usual but they make up in quality for what is lacking in quantity. We had the pleasure also of meeting the faculty and being with Dr. and Mrs. Geo. B. Eager, who are a benediction to the home. The blessings of God have abounded in this institution.

Mississippi Woman's Missionary Union

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Week of Prayer

The Week of Prayer for the Lottie Moon Offering was a season of wonderful inspiration to our societies, judging by reports that are coming in. Here are expressions from a few of them:

"The Woman's Missionary Union of this church is a constant source of surprise and inspiration to the pastor. Their gift of more than three hundred dollars to the Foreign Mission Board this week is truly a sacrificial gift."

(Pastor Clinton Church)

"The women of our church had their Week of Prayer for Foreign Missions beginning January 3rd and ending on the 8th. The writer asked the church to remember that we did not have a special offering for Foreign Missions in December and suggested that if the men of the church cared to do so they might make a love offering through the Woman's Missionary Society. The Treasurer of the Woman's Missionary Society of the First Church of Tupelo is therefore enclosing her check for \$756.62. The writer thinks this is a very liberal offering."

(Pastor Tupelo Church)

"We had good attendance, crowd increased each meeting, great interest manifested. In fact it was a spiritual feast. A Week of Prayer and not a Week of Programs. It was an inspiration for the year 1926."

(Nannie Cybert, Sherman)

"Our Society had a splendid Week. We observed all the programs. Interest grew from day to day. The society as a whole responded better than we have ever done; our entire offering being \$114.00. Of course this was not such a large offering but far beyond what we have ever done before. The inspiration was so marked. I believe we have felt a real revival in Foreign Missions. I think the Star helped so much in making our offering larger."

(Mrs. Waldrop, Merigold)

"Our W. M. S. for the first time in several years observed every Day of the Week of Prayer. We feel that it has been a wonderful blessing to us. Under the leadership of our new pastor and his wife, Bro. and Mrs. Landrum, the Work has taken on new impetus and I feel like we are taking a forward step."

(Mrs. C. E. Gibson, Monticello)

"We began our Week of Prayer on the first Monday and continued through the week, having splendid programs and excellent attendance every afternoon, although it was the week it snowed and other disagreeable weather. There was an average attendance of twenty-six, with beautiful Christian fellowship and sincerity prevailing. The same week the Y. W. A.'s had their special meeting for Foreign Missions and the Sunbeams gave their programme in connection with the prayer service on Wednesday evening. Mrs. E. W. Cockrell is Sunbeam Leader, and her little folks did themselves proud. Mrs. E. E. Stevens, Y. W. A. Counselor, is also doing excellent work with her girls, and Mrs. T. B. Miller most faithfully leading the W. M. U. The entire work is moving off in a most satisfactory way. Our contribution was \$320.00; Y. W. A.'s \$10.00; Sunbeams \$9.35.

(Mrs. Garner, West Point.)

We are so thankful over the results of our Week of Prayer. We reached more than ever before. Our programs were splendid. Each leader did her best, it seemed. All said it was the best week we have ever had. Our offering was \$125.00! It had never been over \$20.00 before. I knew you would be glad that we had such splendid results.

(Mrs. McKee, Cleveland)

Every report concerning W. M. U. effort for the clearing of the debt on the Foreign Mission Board is truly heartening. I know that you will not think that I arrogate to myself any leading part in this undertaking when I say that personally I am deeply grateful for your whole-hearted effort for it. Always "laborers together" our Union workers have seemed to me to be even more so for this particular offering and for it, you and I cannot be too thankful. And now before us is our regular work and the Self-Denial Offering of the March Week of Prayer for Home Missions. May He who "did not count the cost of our salvation" grant His Spirit unto us!

(Miss Mallory.)

Those Report Cards!

Sister President,—You that are in office right now and You that occupied the office of President just a short while back—this little note is intended for you personally. You remember a letter was sent to you about the time the Week of Prayer was mailed out. This letter contained report cards which we requested you to hand your Secretary. We sent the letter to you instead of to her, because we want you to keep in close touch with her. Then we want the letters we send you read to the Society, and you as President should have the privilege of doing this.

Now most of you handed those cards to your Secretaries. How do I know? Because they have come back to me, nicely filled in with the quarter's Work. Such a splendid lot of reports as have come. And oh, how grateful I am for them. Thank you every one for your faithfulness.

But some other Secretaries are sending in reports on slips of paper saying "We did not receive report cards". Now we are doubly grateful to these secretaries, because they are supplying our need as best they can. But what about the report cards that they did NOT receive?

The reason we are making this special statement just at this time is because we will shortly come to the close of another quarter—the end of March. We will send out letters again to each society President. We will enclose report cards in each letter. Please help us by passing them to your Secretary.

"Then I saw in my dream that it is much easier going out of our way when we are in it than getting into it when we are out of it." (Bunyan.)

"There's only one person in the world who can defeat you, and that person is yourself."

March Week of Prayer

The January Week of Prayer is just over. The blessings that are ours as a result of that Week cannot be measured.

Surely each heart will turn with renewed joy to the next regular Prayer Week which comes February 28-March 6.

We all know it is for Home Missions. And because we love our Home Land as well as our Lord we shall enter upon preparation for this Week with zeal and earnestness.

One of the first steps we need take in making this preparation is to order the paid leaflets from Birmingham Headquarters. A list is hereby given:

"What Do I Owe". Price two cents.
 "Thinking Black in America". Four cents.
 "Jest Gals". Two cents.
 "Personal Evangelism". Two cents.
 "Scum o' the Earth". Two cents.
 "My Neighbor, The American Indian". Five cents.
 "Coals of Fire". Three cents.
 "The Heritage of an American Indian Girl". Three cents. (Y. W. A.)
 "Slovak Susan". Three cents. (G. A.)
 "One Little Indian and How He Grew". Four cents. (R. A.)
 "How White Wings and Young Man Afraid of His Shadow Went to School". Three cents. (Sunbeams.)

From Miss Slaughter

The 11th, 12th and 13th were days spent very pleasantly and profitably with the Woman's Missionary Society at Cruger. The church at Cruger is small, having only about thirty members, but there are within the ranks of it some very earnest and faithful workers.

The Sidon ladies were very faithful in attending the meetings and their expressions of appreciation, along with those from the Cruger ladies, for a better understanding of the W. M. U. Work made the writer feel that the time spent in this Methods course had been very much worth while.

Stewardship Leaflets

We are so thankful that many calls are coming for helps along Stewardship lines. These come largely from newly elected Stewardship Leaders.

We will very shortly have printed two new leaflets that we think will be very helpful to us all. For each one of us needs to give careful study to this phase of our Work.

Card of Thanks

In behalf of the entire faculty and student body of Clarke Memorial College we wish to express our sincere appreciation to Miss Traylor, Miss Lackey, and Miss Slaughter and to the various missionary societies who responded to their appeal and contributed in any way toward making it possible that the present of silverware might be given to us. The silver is beautiful and we shall enjoy using it and shall always treasure it, but even more than the gifts themselves we appreciate the spirit which prompted them. Because of your interest in us we are more fully determined than ever to try to make the denomination and the state truly proud of Clarke Memorial College. Lucile McDaniel,
 Mrs. L. D. Spight,
 Virginia Hines, Committee.

B. Y. P. U. Department

"We Study That We May Serve"
Auber J. Wilds, Field Secretary

Kosciusko Senior B. Y. P. U. Officers Elected

The nominating committee of the Senior B. Y. P. U. met Friday afternoon at the home of Mr. J. C. Maxwell to elect officers for the next quarter. The officers were the following: President, Granville Myrick; Vice-President, Mable Price; Secretary, Harvey Early; Corresponding Secretary, Jessie Mae Lewis; Group Captain No. 1, Mary Ella Fleming; Group Captain No. 2, Minerva Burdett; Drill Leader, Miss Boehle; Pianist, Mary Bell Pittman; Treasurer, Corinne Bradford; Chorister, Chester Barnett.

After the B. Y. P. U. Sunday night there was a meeting of the Group Captains.

B. Y. P. U. Magazine to Be Our Next Forward Step

The Baptist Sunday School Board, who through the years has fostered Sunday School and B. Y. P. U. work, is ever doing its best to help in the progress of these departments. They now assure us that beginning with JULY this year they will get out for us a B. Y. P. U. MAGAZINE. This magazine will carry all kinds of news items from each state and along with this many other interesting and helpful notes. Our B. Y. P. U. members will be delighted with this magazine, and the hope is that we may have a large circulation. WHEN YOU ORDER YOUR QUARTERLIES FOR THIRD QUARTER add the request for at least several copies of the magazine; that is the best way to get it into the B. Y. P. U. You will hear more about this, but make a note of it now and you can send in the order now to be filled with your order for third quarter's literature.

Ackerman Elects Officers

The Ackerman Senior B. Y. P. U. met January 3 and elected new officers for this term. Everybody seemed to have the B. Y. P. U. spirit and willing to do his part. The following officers were elected: President, Rollin Weatherall; Vice Pres., Jewell Bagwell; Secretary, Myron Graves; Cor. Sec., Horace Rowell; Treasurer, Tillie Holloway; Pianist, Mallie Thompson; Chorister, Rufus Dunn; Group Captains, Caldonia Fox and Willie Dobbs. Our Leader is Miss Thelma Weeks.

—Horace Roswell,
Cor. Secy.

Beaumont Intermediates

With the new quarter's work to start off and the old quarter's work to wind up we have been too busy to write. We have had our Program Planning meetings and Quarterly Business Meeting and have kept up our Schedule of Activities 100% up to date. The Intermediates won the

banner in the Banner contest put on by our former Director, Mrs. Griffis. Our Leader, Mrs. Bayliss Overstreet, gave us all Christmas presents; she gave a Bible to those who did not have a Bible, and to others she gave a copy of Pilgrim's Progress, and where there were two members in one family she gave one member a copy of David the Master Poet.

—Edna Earl Daniels,
Cor. Sec.

That Big Convention

Pass the word along—The Sunday School and B. Y. P. U. Convention meets at McComb March 23-25, and Dr. Lincoln McConnel and Dr. McGlothlin are to be our out of the state speakers. We want everybody to hear them, and it is worth a trip from coast to coast to hear either of them, and it may be your only chance to ever hear either of them.

We will have a conference period each day of the convention and hope to make these conferences meet the need of all departments. Come with your note book.

476,000 B. Y. P. U. Quarterlies

The number of B. Y. P. U. Quarterlies issued each quarter has reached the sum of 476,000, which means that we have an enrollment of about a half million or one out of every seven of our church membership in the South.

JOTTINGS, LOUISVILLE, KY.

According to the annual custom, we observed Founders' Day in the Baptist Theological Seminary, January 12th. It was a great day, and you would have counted it as good, to have been here. All classes were dismissed for the day, though the program more than repaid for their closing.

We will not be able to tell you all the good things that we enjoyed. If you will turn to your copy of the "Home and Foreign Fields", May, 1925, (Vol. IX., No. 5) you will find quite a fine selection of contributed articles giving a gist of the history of the Institution since its founding in 1859 in Greenville, S. C., through the efforts of Dr. James Boyce, 1827-1888, first President; and Dr. John Albert Broadus, 1827-1895, second President. The Seminary was moved to Louisville, Ky., 1877. Founder's Day is usually observed on January 11th, the birthday of Dr. Boyce, but coming on Monday, and so many of our students being away on that day, the observance was set forward one day.

Associated with the early history of the institution were Drs. William Williams, 1859-1877, and Basil Manley, Jr., 1859-1872.

Dr. E. J. Forrester, of Sparta, Ga.,

READ MORE

Books Give Poise

THE CLEVER MENTAL BALANCE TO MEET THE ISSUES OF THE DAY

You'll Want to Read These Two

The Self-Interpretation of Jesus

By W. O. Carver \$2.00

Jesus' own conception of his life and ministry. The author lets Jesus be his own interpreter, showing through his utterances the gradual realization which comes to him of the mighty part he is to play in the destinies of the world. We see him as a youth listening to the call of God, as a teacher trying to bring men into the Kingdom, and finally we see the supreme struggle of his soul when he is forced to realize that the way to salvation must be the way of sacrifice and death.

Sermons on Books of the Bible--Vol. II

By W. W. Hamilton \$1.75

This volume completes a notable series of sermons on the books of the Old Testament. Each sermon covers an entire book of the Bible, and is prefaced by an outline. One sees the distant mountain in all its grandeur and is not worried by the imperfections which appear at close hand. Dr. Hamilton not only tells about the books, but he forcefully points out the lessons they teach for the men and women of today. These two volumes contain much suggestion for preachers, and will be greatly appreciated by Sunday-school teachers and laymen generally who desire a prospective view of the Old Testament books.

BAPTIST SUNDAY SCHOOL BOARD

161 Eighth Ave., No.

NASHVILLE, TENNESSEE

GOOD

BOOKS

was the first speaker of the day, and he chose for his subject "The Spirit of the Founders". Dr. Forrester is a graduate of this Seminary, of the class of 1878. Dr. Forrester made a good picturing of the early days; days full of uncertainties for the Seminary, and the sacrifices which were paid by these men that it should live, and not die.

Dr. Plautus I. Lipsey, the editor of our own Baptist Record, finished work in this Seminary with the class of 1889. He was a co-student with Dr. A. T. Robertson, of the present faculty. You Mississippians know Dr. Lipsey too well for me to attempt to tell you that he made a wonderful speech,—you know that already. I will tell you his subject: "Permanent Values in the Seminary". He pictured the days of yore, and showed how the inconveniences have been replaced by more adequate accommodations. In the last part of his speech he spoke of Faith, Hope and Love, and showed how these had permeated the lives of those who were first connected with our Seminary as President, or faculty member. They builded, and labored in Faith, Hope, and Love, these three.

Mississippi still has a coming ministry. That is they are still coming from Mississippi to this Seminary. In our last report we

told you of a recent comer who made the 34th, and now just one week later comes the 35th. Rev. R. O. Bankston, of Mize, who was with us last session with Mrs. Bankston, comes to be with us in New York Hall. Another argument for apartments for the married students. We are glad to have Brother Bankston with us again. He tells us that he resigned a work composed of three churches to come here. Mrs. Banks-ton is in Newton now.

For the last five years Mississippi has had an average of 22 students here. With only half of the Session gone we have reached 13 above that mark. For second place, we clinched that some time ago; Kentucky alone leads us in having a greater number of students here.

—J. H. Gunn, Reporter.

The young mother was bathing her baby, when a neighbor's girl came into the room carrying a doll, and stood watching the operation for some time. Dolly was the worse for wear, being minus an arm and a leg. "How long have you had your baby?" she said to the mother.

"Three months," said the proud young mother.

"My but you have kept her nice," replied the child with an envious sigh.—Woman's World.

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON January 24, 1926

Jesus and the Samaritan Woman.

John 4:13-26

Introduction: Jesus has left Judea and Jerusalem. Jesus prudently moved along the line of least resistance until the hour came for him to make the final issue for which he came into the world, and to accept the tragic results which that issue involved. The growing hostility of the Jewish authorities in Jerusalem led to his retirement to the country near the scene of John's ministry. His success in that region inspired the jealousy of John's disciples in behalf of their own Teacher. The gradual passing of John into an eclipse promised a sharp contention, out of which could come no good. John was in no way responsible for this condition. He sought to allay the feelings of his followers by explaining to them that his decrease and the increase of Jesus was a part of the divine plan which brought to him joy and not sorrow. Jesus quietly retires from the seed bed which gave promise of the noxious growth of jealousy, strife and confusion, and passes out of Judea into Galilee. Our lesson gives an account of an episode which took place in the course of his journey. The incident took place at the noon hour near a village, Sychar, by name, situated in a belt of country lying north of Judea and south of Galilee; a section of the Holy Land, long occupied by a mongrel people, alien in race and religion. The remnant of Jews composing the northern kingdom escaped captivity when the Assyrian army came, conquered, and destroyed for all time, the kingdom of Israel. Assyrian colonists who came in and occupied the land intermarried with the remnant of Jews escaping captivity. Out of this union of Semitic Turanian came the Samaritan people; a mongrel race for whom the Jews had a contempt. Mutual animosity of long standing forbade all social intercourse, religious sympathy and interest. As Jesus was traversing the country through which he must needs pass, he arrived at Jacob's well about noon, much wearied and hungry. He set himself by the side of the well while the disciples repaired to the nearby village to get a lunch for themselves and their Teacher. During the absence of his disciples there came a poor woman, a social and religious outcast to get a pitcher of water. Her deep need and deep ignorance of that need moved the great heart of Jesus. He introduced the momentous question of eternal life through the symbolism of water, seeking to convey to her some conceptions of spiritual realities and her deep need of these. The poor woman was immoral, ignorant and insensible to spiritual realities.

Neither her degradation, her ignorance, nor the deadness of her moral and spiritual perception taxed the patience of Jesus in his purpose to lead her to life eternal. Our lesson ushers us into his presence as he was telling the poor creature of the surpassing excellencies of that life giving water which she may have for the asking.

1. "Jesus answered and said unto her, Every one that drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life" (Verses 13-14). Jesus is endeavoring, under the metaphor, "water" to unfold the incomparable excellencies of that eternal life, which he gives, in that it quenches forever the thirst of the soul of everyone who drinks it; and besides, it shall become in him an abiding source, "a well in him springing up unto eternal life". It is a present and ever abiding possession, ever giving itself off to refresh and stimulate the growth of every splendid virtue, and satisfying every craving desire of the heart. All that Jesus said of the water of life the poor ignorant creature took as meaning the material element, water which slakes only the thirst of the body. She has no spiritual perceptions, feels no heart need. Her heart is impervious to the truth, she is blind and deaf. She can neither see, nor hear. Her reply is indicative of the appalling condition of her heart. Before she can catch the spiritual import of what Jesus is saying to her in a metaphor she must see herself as she really is. The black spot of sin in her heart must be disclosed to her.

2. Her moral stupidity appears in the request she makes of Jesus and his searching reply. "Sir, give me this water, that I thirst not, neither come all the way hither to draw". Jesus saith unto her, "Go and call thy husband and come hither" (Verses 15-16). Jesus gives her one sip of the water of life in his words, "Go and call thy husband". The initial step in bringing the lost out of death into life is that of self discovery, seeing themselves as they are, a deep consciousness of their need. The delicate way in which Jesus disclosed to this woman the enormity of her sin is both interesting and instructive. He pointed out to her the festering gangrene of her life in a way so delicately and so effectively as to afford an example worthy of all imitation, with one stroke cut away the veil which blinded her eyes to her own condition and laid bare the loathsome conditions of her heart. She sought to escape through a subterfuge which had the semblance of truth, but was intended to deceive. She said, "I have no husband".

"Jesus saith unto her, Thou saidst well I have no husband, for thou hast had five husbands; and he whom thou hast now is not thy husband, this last thou said truly" (Verses 17-18). The word rendered, "husband" means man. The woman had probably lived with five different men, without the legal formalities of the marital customs of her own people. She was then living an adulterous life, with no sense of shame, and no regard for the common decency of life. She now turns away from the loathsome condition of her own heart and seeks to escape through an expression of her sense of the greatness of the One who could discern the hidden purposes of the heart and bring to light the foulness of a sinful life. Surely One, who can fathom the secret recesses of her being can settle a question so long in debate and so vital in the religious life of her people. She was religious. She wanted to be orthodox if she was immoral; orthodoxy with her was important, but orthopraxy was of small value. It was important that the head be right, but it mattered little if the heart was wrong. She would not be lonesome in our time. There is much attention given in these days to heresy of the head, too little to heresy of the heart.

3. Listen to the woman, "Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain, and ye say that Jerusalem is the place to worship. Jesus saith unto her, Woman believe me, the hour cometh when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not. We worship that which we know; for salvation is from the Jews. But the hour cometh and now is, when the true worshippers shall worship the Father in spirit and truth; for such doth the Father seek to be his worshippers. God is a spirit and they that worship him must worship in spirit and in truth" (Verses 19-24). The woman's question was much more far searching than she could have thought, and brought forth an answer which settled some questions for all time.

1. Jesus readily disposes of the question in debate between the Jews and the Samaritans as to Jerusalem and Mount Gerezim. The worship of the Samaritans vitiated both by the object of their devotions and the method. Their worship came of their ignorance of God and the conditions of approach to him in their devotion. The place counts for nothing in real worship.

2. Having relegated the worship of the Samaritans to the limbo of ignorance, he pronounces, by implication, sentence upon the system of worship at Jerusalem among his own people. It is moribund, and soon to pass away. The place and the sacrificial and ceremonial performances of the Temple, dealing in symbols and spectacular appeals to eye and ear will be superseded by a worship in spirit and truth.

3. To justify his pronouncement, he says the very nature of God demands a system of worship free from the trapping of time, place

and ritualistic observance. "God is spirit" not a "spirit", his nature and not his personality is the thought to be emphasized. God is like the wind, pervasive, present, everywhere, accessible to any body, everywhere and anywhere. He resides not in Jerusalem alone, nor is he accessible alone to an official class. There are no sacred places, nor sacred seasons in the new order. Time, place and official functionary have no place in the new economy of grace. "The hour cometh and now is when the true worshipper shall worship the Father in spirit and in truth; for such does the Father seek to be his worshippers". Note Jesus here designates the object of true worship as the Father, not my Father nor your Father, but the Father. It is the Father which seeks worshippers. The only God to be worshipped is the Father God. The Supreme Being whose posture toward the worshipper is that of a loving father toward his children. To worship any other is idolatry. There is no such God as he worships. God is spirit. God is a Father God. He seeks worshippers. The true worshipper must have a right idea of God. The true worshipper brings the highest, best element of his nature into his worship. Worship is at bottom a fellowship of the spiritual nature with God as spirit, manifest in thanksgiving, adoration, praise and prayer. It is direct communion of the finite spirit of man with the Infinite Spirit. This communion is immediate and personal, with the fervor of devotion, and an unwavering confidence he seeks communion with his heavenly Father, whose presence and power fills the soul with joyful adoration and praise.

4. This far reaching revelation which Jesus made of the nature of God and of real worship lifted the woman above the dead level of thought, along which she was accustomed to move. He had borne her to new fields of thought, which pressed in upon her soul and which she could not deny, but could associate with the revelations which the coming Messiah would disclose to the people when he came, "The woman saith unto him, I know that Messiah cometh, (he that is called Christ); when he is come, he will declare unto us all things" (Verse 25). However crude her ideas of the Messiah, she thought of him as a Prophet, a Revealer of divine mysteries. The first Five Books of Moses, composed the Bible of the Samaritans. The Prophets, the Psalms and all the rest had no standing with that people. Their conception of the Messiah must have been very imperfect. That the Messiah was coming and that he would act the part of a Revealer of Divine truth bulked large in the woman's statement. Her mention of Messiah's coming opened the way for Jesus to declare himself as the Coming One. It seems rather strange that Jesus would avow his Messiahship to a poor ignorant woman while he withheld such an avowal from all others. Conditions were so volatile among his own people

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that an avowal of his Messianic claims would have brought on a revolution calculated to defeat the very purpose of his mission. But to her, remote from conditions, which would have made his claim to Messiahship perilous, he could speak without reserve. "Jesus saith, I that speak unto thee am he" (Verse 26). One could half regret that, at this point, the disciples returned to the well and the conversation ended. What would have been the woman's reply to his avowal of Messiahship lies in the realm of conjecture. Yet we are not left without an assurance of her acceptance of Jesus of the Messiah of God. On the arrival of the disciples she departed in such haste as to leave her water pitcher. The presence of the disciples upon the scene was not the impelling power which drove her back into Sychar but the burden of a message filled her soul with rapture which she must tell others. Her prompt and enthusiastic efforts to reach her fellow townsmen attested the genuineness of her faith in Jesus as the Christ of God. The promptness of the response of the people to her simple invitation to "Come, see a man who told me all things I ever did. Can this be the Christ?" (Verse 29), is a signal token of the presence of that power with which Jesus clothes the humblest and most unpromising men and women for service upon a personal trust in him for salvation, and a complete surrender of themselves to him for service. Her personal activities at the earliest moment of her new born life created a condition which made it possible for Jesus to reach and bring to life eternal scores of lost men and women. How great a result from how small a beginning! What a harvest from so small a sowing! Such multitudes moved toward Jesus in response to the invitation of one woman, lifted from degradation and death that Jesus compared it to a field white unto harvest.

This incident at Jacob's Well is full of practical lessons worthy of our most serious thought. Jesus is face to face with an ignorant, degraded woman. She was ignorant of God, ignorant of her soul's need, ignorant of what constitutes the form and essence of real worship. She was of an alien race and moving upon the low level of a sensuous life. The organ of moral and spiritual perception was so atrophied as to leave her the mere sport of sensual passion and degrading indulgencies, void of the sense of shame and disregardful of the common decencies of life. Her condition inspired the compassion of Jesus, and prompted him to a loving endeavor to rescue her from the thrall of sin and lead her into the light of life. His effort was free from all drastic criticism. Denunciation of the degraded and the fallen had no place in the program of Jesus. Love begets love, hope engenders hopefulness, light dispels darkness, instruction dissipates ignorance. The point of personal contact, the avenue of approach to this sinful woman, the method and tact

of Jesus in arresting her attention, and enlisting her interest in a subject of which she knew so little and cared less is of outstanding importance to all who seek to bring the lost to Christ. His method of approach was determined by the intellectual, moral and religious status of the poor benighted creature whom he sought to lead into the light of life; whom one seeks to reach must determine the method of approach. This is seen in the case of Nicodemus as compared with the Samaritan woman. Godet in his Commentary draws the contrast in Christ's method in dealing the Ruler of the Pharisees, and the woman at the well. "With Nicodemus, he started with the idea which filled every Pharisee's heart, that of the kingdom of God, and deduced therefrom, the most vigorous practical consequences. Here on the contrary, with the woman, destitute of all Scriptural training, he takes his point of departure from the commonest thing imaginable, the water of the well. He suddenly exalts it by a bold antithesis, to the idea of eternal life which quenches forever the thirst of the human heart. Spiritual aspiration thus awakened in her becomes the internal prophecy to which he attaches new revelation and thus reaches that teaching on true worship which corresponds as directly to the peculiar prepossessions of the woman, as the revelation of heavenly things corresponds to the inmost thought of Nicodemus". Many other lessons clamor for expression but my space is gone.

DR. B. H. LOVELACE IN BIBLE CONFERENCE AT SHAW, MISSISSIPPI

From Jan. 4-9 Dr. Lovelace held a co-operative Bible conference at Shaw—the Baptists, Methodists and Presbyterians co-operating. The Study was in the book of John for the special benefit of the Sunday School teachers for the quarter's work which is just before us.

The expositions were clear, logical and scriptural.

The spirit of the conference was beautiful.

The spiritual tone of the meeting was rich.

The fellowship was great.

I am personally acquainted with the leading Bible conference men of America. I say it out of the deep of my heart that I have never heard any work of a more thorough and forceful character than the work Dr. Lovelace did for us here.

It is our purpose to hold one such conference at the beginning of each quarter of the Sunday School year for the help of our teachers. We expect to have Dr. Lovelace return sometime this year.

—A. D. Muse.

FLORIDA ANN'S FORTUNE (A serial story) Jennie N. Standifer (Continued From Last Week)

Chapter II

For five years Dave Simmons had been the head and support of the

Simmons family. He had stopped school at his father's death when he was only fifteen, and had managed in his shiftless, haphazard way to eke out an existence for the family of four by tilling the ten acre, worn out farm. Year after year cotton and corn had been planted and barely enough returns came in to pay taxes and the supply merchant. Poverty had been the middle name of the elder Simmons and it had descended to his eldest son.

To add to the family burdens was Jimmie, who had been a helpless cripple since a fall from a tree had injured his hip at the age of six. Although twelve years of age he was as small as a child of nine and unable to do field work or walk to Pine Grove to school. Not being ambitious in educational lines the family did not consider it necessary to put themselves to any inconvenience to send the boy to school. He helped his mother with the house work and sometimes sat in a chair and pulled weeds in the little vegetable garden.

Dave and Jimmie were told of the possible good fortune coming to their sister when the family gathered around the evening meal. Jimmie was wild with delight and as confident of success as Florida Ann, but Dave was doubtful.

"Ain't no money comin' our way, Sis," he declared gloomily. "We Simmons has been pore folks ever sense anybody can recollect and pore we're goin' to stay. I was hopin' you'd git enough book larnin' to teach school, Floridy Ann. I was lowin' to try to keep you in school two year more."

"I ain't got no turn for books, Dave, and I could make enough havin' my picture took to buy us a nice house and let you set up a store."

"No store keepin' for me! I like farmin' it all right if I only had somethin' to farm on besides this sandy old piney woods land. But this here actin' business would put you in mighty risky company, Sis. Weuns ain't got nothing but a good name and 'twon't do to take chances of gettin' it trailed in the dust."

"Nobody talks about Miss Louise Horton, and they won't talk about me. I know how to take care of myself, Dave."

"It'll take money to git you a ticket to New Orleans and pay your boad and I ain't got the crop gethered yet."

"She kin stay with Cousin Sallie Harris' husband's aunt, Liza Jenkins," spoke up Mrs. Simmons eagerly. "They're sorter kin and I'll be glad to have her. Floridy Ann kin write down the name of the street and the number and go thar on a stret car easy as anything."

"I'd a thought you'd be afreid for Sis to go to the city, maw. She's too young to be gallivantin' over the country by herse'f," objected Dave.

"She's goin' to make her fortune, Dave, and I ain't one to hinder. If you can't he'p us we kin sell some hens and a few aigs and maybe some sweet milk and scrape up enough money to pay her way to New Orleans. Folks jest won't buy our butter."

Dave eyed the white, curdy pat of butter on the table and answered grimly:

"It's allus been the way. Folks don't want nothin' we have to sell."

"That's why Fluridy Ann oughter have a chanst, son. You might sell a pig and help us out."

"Nobody wants our razor backs. I kin spare a few bushels of corn, but it'll be like throwin' it away."

"No 'twon't," declared Florida Ann confidently. "You'll git all you pay out on me back, Dave, and maybe I kin buy you some good land one of these days when my fortune's made. I kin git a new pair of shoes and a plaid gingham dress and have 'em charged at Johnson's store till I git my pay for havin' my picture took, can't I Dave."

"I reckon so, but I feel mighty uneasy about you mixin' up with them sporty city folks, Sis."

"The Simmonses has allus been pore, as you said, Dave," said Mrs. Simmons with dignity, "but they ain't never disgraced the name. Fluridy Ann's got to remember her Grandpa Simmons was a pliceman in Jacksonville, Fluridy, and named her for that great state, and she's allus got to act like a born lady. The plicemen would perfect her if they jest knowed about her grandpa. We're goin' to give yo' sister a chanst, Dave."

So Dave yielded to his mother's plans for the daughter of the house. After all he was barely twenty and had never left the isolated corner of the world where he had been born and brought up. He left the kitchen where supper had been served with the advice:

"Better see somebody who knows somethin' about them picture folks and the city, maw, before you let Sis go."

"Oh we'll 'tend to that," replied Florida Ann airily.

Before they slept that night mother and daughter had gone through their combined belongings in the way of clothing and selected what they deemed suitable for Florida Ann to take to the city.

"I ain't got no verlise, maw!" cried Florida Ann in dismay when her scant wardrobe had been collected.

"You kin take yo' Grandma Simmons' hamper basket. It is a little rusty, but it has a handle with a led on each side and it's big enough for all yo' close and a loaf of salt risin' bread for Mis' Perkins."

The following day Mrs. Simmons and Florida Ann visited a Pine Grove store and purchased shoes and the gingham for a dress. They then called to see the proprietor of the once-a-week picture show, who also kept a dry goods store. He was asked various questions regarding motion pictures, the salaries paid the actresses and the people who had charge of the studios. His answers were satisfactory to the mother and she wrote down the address of the manager of the studio in New Orleans.

"Tain't no use tellin' folks you're goin' to be a actress, Fluridy Ann," said Mrs. Simmons as they started

(Continued on page 15)

Thursday, January 21, 1926

Education Department

D. M. Nelson, Educational Secretary

W. M. Whittington, President

O. B. Taylor
A. H. Longino
S. E. Travis
A. S. Bozeman

H. L. Martin
J. W. Lee
F. D. Hewitt
M. E. Moffitt

Mississippi College, J. W. Provine, President.
Mississippi Woman's College, J. L. Johnson, President.
Clarke Memorial College, H. T. McLaurin, President.
Blue Mountain College, Lawrence T. Lowrey, President.

Mississippi Woman's College Notes

Return to School

Nothing can stop a Woman's College girl, especially if it is returning to school. In spite of rain, high water, bad roads and other disagreeable things, every girl was ready to answer "Present", Wednesday morning, January 6. Before going home for the vacation, each girl had resolved in her heart to do as much good as she could while away. By the look on each happy face as they returned, one could easily tell that all had been a true representative.

B. Y. P. U.

It was very sweet and very natural to see the girls going to their respective places in B. Y. P. U. Sunday morning. The Winnie D. Bennett Union began the New Year right by making 100%. Possibly that was due to the fact that they retained their same president, Miss Virginia Loftin. At any rate, this B. Y. P. U. is hard to beat.

The presidents of the other unions for the new semester are: Keithley No. 1, Aline Hewitt; J. L. Johnson, Mary Lee Hamack; A. L. O'Briant, Tranny Odom; Jimmie Street, Susie Mae Gallman; Leavell, Annie Ward Byrd.

The Unions are lined up for more earnest work to be done before the semester is over. Plans are already being made for the B. Y. P. U. Convention which meets in McComb.

Community Sunday School

Perhaps the greatest outside work done by the College girls is the community S. S. Here, one girl is superintendent, eight girls teach classes and one leads the singing. There are always other girls who go to help out in other ways. This Sunday School has grown because they have prayed and God has led.

Brother Allan, pastor of Emmanuel Church, preached there Sunday last. He brought a very helpful sermon on beginning the New Year right.

This has truly been a work of the Master and we are praying for a greater work this year.

Life Service Band Program

Woman's College girls are ready and willing to serve anywhere that the Master would have them go. Sunday evening, January 10, sixteen girls went to Fifth Avenue Baptist Church and gave a program on Personal Service. It was in the form of a play and told in a simple but forceful way of the personal service done at the Woman's College.

Bertie Thompson, Reporter.

Hillman College Notes

Clinton, Miss.

The Y. W. A. had charge of the chapel hour last Saturday. It was the close of the week of prayer for Foreign Missions. Dr. Autritt, a native of Russia, now a member of the Mississippi College faculty, spoke to the students on "The Need of the Gospel in Europe." He has promised to come again and speak on "The Needs of Russia." It was interesting and inspiring to hear Dr. Autritt and it is hoped that he will speak to the students again soon.

All of the students except one returned to school after the holidays. The marriage of Miss Mary Jane Hensley of Cleveland to Mr. D. B. Perminter of Itta Bena was announced during the holidays. The faculty and students of Hillman wish this young couple a long and happy life.

The Personal Service Committee of the Y. W. A. has just completed raising a fund to help three native Chinese girls who are being educated in the Training School in Louisville, Ky. These girls plan to go back to their native country and do Christian work among their own people when they have completed their education in this country.

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This same committee arranged for a Christmas Tree for the children of the Ministerial Students in Mississippi College just before they left for the holidays. Each girl adopted a child for the occasion and it was hard to decide which got the most joy out of it, the girls or the children.

Hillman is in the midst of "review week." Examination week ends on the 23rd. This is also the end of the semester. One or two new girls are expected for the last half session. The attendance has held up remarkably well and the dormitories have been full all the time. If new students are planning to enter college for the balance of the session they should write for information at once.

CLARKE MEMORIAL

In behalf of the entire faculty and student body of Clarke Memorial College we wish to express our sincere appreciation to Miss Traylor, Miss Lackey, and Miss Slaughter and to the various missionary societies who responded to their appeal and contributed in any way toward making it possible that the present of silverware might be given to us. The silver is beautiful and we shall enjoy using it and shall always treasure it, but even more than the gifts themselves we appreciate the spirit which prompted them. Because of your interest in us we are more fully determined than ever to try to make the denomination and the state truly proud of Clarke Memorial College.

Lucile McDaniel,
Mrs. L. D. Spight,
Virginia Hines, Committee.

Mississippi College Notes

Mississippi College students reassembled promptly after the holidays. In this respect Dr. Provine, at the first chapel meeting of the New Year, stated a record had been made, as the students were present on the opening day almost one hundred per cent strong. The effects

of the vacation seemed to disappear quickly and very soon the entire school—both faculty and students—were engrossed in the first semester review work. Conscientious study is being done. If the burning of midnight watts be an indication of coming greatness, M. C. will be blessed with many a luminous star. Examinations will be held during the third week in January. If the average daily work of the boys during the first semester may be used to forecast, we can say that the examinations will be passed very creditably.

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J. W. PROVINE, President

Clinton, Mississippi.

Thursday, January 21, 1926

THE BAPTIST RECORD

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of Mississippi College, the pride of the South, the honor of the nation—the Mississippi College Gymnasium now stands virtually complete. Only a few finishing touches remain to be made to this magnificent monument to the Alumni Association and all who have contributed, until it will be ready to care for the physical well-being of M. C. students for many years to come. It will, indeed fill a long-felt need in providing proper facilities for the physical development of every student in college.

As a sort of initiatory dedication for the gym, our basketball team has already celebrated by winning three successive games on the splendid indoor court. The team offers unusual promise of development and prospects for the best season in many are bright. To the delight of the Choctaws, Coach Boehler has practically regained his strength and is now assuming his former duties. He is recognized as one of the best coaches in the country and may be relied upon to mould a team which will creditably represent the college.

During the holidays Dr. Nelson of the Physics department and Professor Bailey of the Biology department made some splendid improvements in their respective quarters. New shelves were built, the desks and sinks were rearranged and other general improvements were made. These departments are now unusually well equipped to teach Physics and Biology. Few, if any, universities in the South are better prepared to give more excellent courses in the natural sciences than is Mississippi College.

—Arnold Blanton, Cor.

MISSIONARY DAY;
PRESBYTERIAN VISITORS;
FOUNDERS DAYBy Chas. F. Leek, Publicity
Secretary

Three outstanding events crowded into three successive week days recently engaged the attention of the Southern Baptist Theological Seminary.

January 9th, Dr. J. W. Cammack, '03, corresponding secretary of the Southern Baptist Education Board and 445th Missionary Day speaker, spoke on the "Relation of Education to Missions." Dr. Cammack dealt expertly with education's part in pioneer kingdom building work at home and abroad and made some enlightening and startling contrasts between denominational educational institutions and state schools. His conclusions and recommendations were challenging.

January 11th (Monday afternoon) another large assembly greeted Dr. Chas. R. Erdman, moderator of the Presbyterian General Assembly of America, who expressed his gratitude to Baptists, praised the past and present faculties of the Seminary and advised the largest group of ministerial students on the globe to "begin preaching as soon as you can preach every chance you get".

"be men of one Book", "keep ever before you the vital purpose of your ministry, namely, the winning of immortal souls", "finish your seminary course" and "begin now the process of a hand to hand dealing with the unsaved." Dr. Erdman is touring the Southern States and passed through the gateway of the South on Presbyterian business.

The third occasion was the twentieth celebration of Founders Day With Dr. E. J. Forrester, '78, First Baptist Church, Sparta, Ga., and Dr. P. I. Lipsey, '89, editor The Baptist Record, Jackson, Miss., the speakers. The former spoke on "The Spirit of the Founders", which he said was the spirit of Wisdom, Piety and Consecration, while the latter's subject was "Permanent Values in the Seminary". These, he said, agreeing with Paul, are Faith, Hope and Love.

FROM EVANGELIST R. S. GAVIN

I wish to announce to the brethren of the state that I am now domiciled in Meridian, and am getting matters ready for all-time work in evangelistic meetings when the season opens. In the early fall I had some literature printed for distribution among the pastors of the state. But when I found it was going to be impossible for me to conduct my fall meetings, I decided to withhold the distribution of this matter. However, within a few days I shall mail this, with some other, to the pastors. In the meantime, let the churches and their pastors remember that I have given up the pastorate in order to help them in their meetings—and the more they can use me, the better I shall be pleased.

R. S. Gavin,
3002 9th St., Meridian, Miss.WHAT LOVE HAS DONE
A Letter From Hungary

The following letter dated November 17th recently reached Dr. Rushbrooke, Baptist Commissioner for Europe:

"We are taking pleasure in including with this letter our last report from 16th November 1924 to the end of November 10th 1925.

"We also want to express at the same time our most heartfelt thanks and gratitude towards you, but words fail us to do so.

"For five years we have enjoyed the support given us by our British, American and other foreign brethren through your intercession and good offices, and were thus in a position to distribute considerable relief to our widows, orphans and poor.

"You have dried many a tear, assuaged many pains and sufferings, and healed many a wound, for in love there is not only curative but also life-giving power.

"The hungry received food and the naked were clad, but we are convinced, that the brotherly gifts have benefited both body and soul, and eternity will show how many straying children of the Lord were brought to his feet through them.

"The Great War, the revolutions

and the hatred have only destroyed; but brotherly love has built.

"May God's blessings flow out to all those who have contributed toward the replenishing of the storehouses of mercy.

"In the name of the Relief Committee of the Hungarian Baptist Congregations:

(Signed)

Attila Csopják,
President.
Gabriel Szilágyi,
Treasurer.
Paul Beharka,
Secretary."

TEACHERS AVAILABLE FOR
BAPTIST COLLEGES AND
SCHOOLS

One of the departments of the Education Board of the Southern Baptist Convention to which no little time and attention has been given, is that of the Teacher Bureau. This service is rendered both to the teachers and to the schools free of charge. During the past few years through this department, a number of professors have been secured for heads of departments in our leading schools and colleges.

For the information of many of our Baptist Schools that may be in need of teachers in any department, either at this time, or for future sessions, we would make known the fact that we have on our list in our office, the names and addresses, together with a full statement of scholastic training and experience and other items of interest, of teachers, both men and women, who are available for practically all departments.

We have active applicants for the positions of—Administration, Matron, Deans, both men and women, History, Education, Athletics, Philosophy, Sciences, Mathematics, English, Religious Education, Bible Department and Romance Languages.

On our list are men and women holding the following degrees: B.S., B.A., M.A., Ph.D.

Correspondence on this subject will receive prompt attention if addressed to the

Education Board, S. B. C.,
517 North 22nd Street,
Birmingham, Ala.



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COLLEGE COLUMN

M. S. C. W. Notes

At the meeting of the Life Service Band on Sunday afternoon each member told what had impressed her most during the holidays. This program varied from any we had held previously but proved to be interesting. Some reported the growth of their own home churches, some told of activities during the holidays and others spoke of the interest of their home folks in our work here. The meeting was opened with quiet music, followed by a devotional.

A series of studies in "Soul Winning" is being offered in this Band for the next few Sundays, looking forward to Student Evangelistic Week in February. Following this study there will be given six practical studies in doing Christian work, as, How to prepare and teach a Sunday School Lesson".

The noon-day meetings are well attended these days. Last Monday was student discussion day. The subject for discussion was "Prayer". It was a Round Table, informal discussion of the subject and many students took part in it. Margaret Osborn is serving as pianist this week. Agnes Ray played for us last week.

The Membership Committee is still growing. At their last meeting they made invitations to S. S. to give those who were absent on last Sunday. At the next meeting plans will be undertaken for another canvass of the girls for placing their letters in the local churches, and following that week, a canvass for additional subscribers to our magazine.

The first week in February Miss Louise Foreman is to be with us. We are working and planning for her coming—so that those days may mean the most to our work. She will conduct—among other things—a course in "How to Win Men to Christ", which also anticipates the special Evangelistic week in February.

We are losing a number of our very best girls this second semester. We regret to give them up. Those who did not return after the holidays are Edna Brunson, Elizabeth Brown, Valera Kidd, Martha Fortinberry, Matty Gandy, Nell Burgess, Grace Kennedy. All of these girls were members of the Freshman class.

The Hi Spot for last Sunday was in Leona Bruce's Group. She had 10 present and seven of them were perfect in their record. Leona is the new chairman of this group, which was formerly in charge of Corinne Ballard. Corinne is not going to be able to stay with us the second term, and we are wishing her well as she gives up her studies here. Mrs. Oscar Burris is Sponsor Mother.

East Mississippi Department

By R. L. Breland

Notes and Comments

Elder Ira D. Byrd, related to our J. E. Byrd, is now pastor at St. James, Mo., but could be induced to come to Mississippi if some good church or group of churches has need of him. He is a man with good qualifications, has had several years of experience as pastor, is married and has two children. He is well recommended.

Elam Church, in Yalobusha County, was called to sustain a severe loss last week when Brother Henry P. Pate was called by death, which occurred Jan. 10th. He had been clerk of the church for 52 years. He was one of the best men in the land. His good wife still lives. He also leaves five children, one of whom is the wife of Dr. R. B. Gunter. We will sadly miss him at Elam, for he never missed a service unless he was sick. May the Lord bless and comfort his bereaved ones. He was nearly 75 years old.

The Executive Board of the Neshoba County Association will meet the fifth Sunday, and Saturday afternoon before, with Pearl Valley Baptist Church, ten miles north of Philadelphia. A good program is announced.

Some one has said "Good is the enemy of the best—look higher." This is certainly true. If one is good only he misses better and best. Doing good is only half enough; we must resist evil. So many people get so good that they sit and shout hallelujah and never turn a hand to help the needy and save the lost. Good is his enemy. The religion of Christ is first a doing religion and then comes the shouting.

Now that our Legislature is in session again it might be well to remind its members that a little tax on tobacco in all forms, on chewing gum, soft drinks, theater tickets and such like non-essentials will bring in a large sum of money and reduce the rate on the poor old farmer with his forty acres and a mule, and possibly keep us from another hurtful cut in the public school terms. Do not call it a "nuisance tax" again this time and refuse to tax these harmful and useless things and then tax the poor largely and then turn round and cut off the term of public schools, the only place where the poor really gets any benefits from this tax.

Sure Remedy for Sin
No. 5

(Note—This is the last of the series of articles on this very important and interesting subject. May the Lord add His blessings to what has been said.)

V—Taking the remedy for sin. Although this wonderful, sure remedy for sin has been promised, typed and shadowed, prepared and placed within the reach of all men, as has been proven already, yet it is of no earthly benefit to any unless it is made use of by personal application by each individual—babies and idiots excepted (Mark 16:16). Therefore the remedy is effective to us (1) when we are willing to be saved (Rev. 22:17), (2) when we receive Jesus, the remedy for sin, into our soul. 2—We receive Jesus into our soul through the mouth of the soul—our faith,—therefore (1) when we hear the gospel and are convicted of sin, (2) when we repent of our sin (Matt. 3:2), (3) when we believe in Christ (John 3:16), and (4) when we fully trust ourselves to Him. Thus, through the process called faith, the Christ the only remedy for sin, is taken into the soul, sin is washed out, the Holy Spirit regenerates it and gives us eternal life and the soul is saved for ever. No rational soul will ever be saved without this remedy; no soul will be lost who takes him.

RULEVILLE

Our hearts were made happy the first week in the year by our good friends and fellow workers, Mr. E. C. Williams and Mr. W. R. Hunter, of the Sunday School force, being with us and teaching two of the books in our study course. About twenty-one stood the examinations on the two books. These splendid young men need no introduction nor praise to Mississippi Baptists for they are too well known for their works' sake. Suffice it to say that if you have not had them in a training school, secure their services and note the results in your Sunday School. They did us good.

In connection to the teaching of the books we had an inspirational service each evening at 7 o'clock conducted by a different speaker. These messages from these saints of God stirred our hearts and moved us to activity in our Master's vineyard. The speakers were Dr. H. L. Martin, Indianola; Rev. F. Q. Crockett, Sumner; Rev. S. G. Pope, Moorhead, and Evangelist A. D. Muse, Shaw. Dr. E. J. Caswell, Greenwood, was unable to get here on Friday evening on account of sickness, hence no address on this date. Some of the visible results are: Increase in S. S. attendance; weekly teachers' meeting; monthly workers' council and a greater conception of being a S. S. teacher, hence, increased interest and activity on the part of all officers and teachers in their particular line of work.

This was a happy combination of better equipping ourselves for our local work. May the Lord bless the workers and speakers in their different fields of activity. The pastor is diligently working for the erection of a modern building this year.

—Geo. S. Jarman.

IN MEMORIAM

In Memoriam

Mrs. J. L. Henton, born September 13, 1859, passed away to the heavenly home December 6, 1925.

She had long been a member of the Baptist Church, always attending its services when she possibly could be present. However, weak in body, she was strong in the Lord, and her presence was an inspiration to her friends. Under all circumstances she had that peace that Jesus gives to those who trust Him. In every experience she saw the hand of God, and resigned herself to His will.

Our loss is heaven's gain. May we strive to emulate her example is the prayer of every member of this W. M. U.

Resolved, That the love and ability which she has exercised in the aid of our Society by service and contributions will be held in greatest remembrance.

That a copy of these resolutions be spread upon the Minutes of this Society.

In Memory of Our Beloved Mother

Mrs. A. C. Keith quietly passed into the Great Beyond at twelve o'clock Sunday night, Dec. 27, 1925, after a short illness.

Skilled physicians, kind friends and loving relatives bravely battled for her life, but her vitality was unequal to the task, and the Grim Destroyer claimed the victory. Loved ones for some time had seen her strength ebbing. She was taken sick Dec. 22, but refused to "give up" until she had finished wrapping and mailing each of her 10 children's Xmas gifts.

Martha Lott was born March 14, 1851, near Kosciusko in Attala County, where she lived until eight years of age. Both of her parents then died, and relatives carried her to Jones County, where she lived until her marriage to Mr. A. C. Keith, Dec. 16, 1874. In the year 1924, with the children, grandchildren and friends present they celebrated their "Golden Wedding" at the old home near Durant. This was one of her greatest desires, that she might be spared to live until her Golden Wedding Day.

She leaves her husband, seven sons and three daughters.

Sons: M. C. Keith, Shelby, Miss.; R. M. Keith, Moselle, Miss.; E. A. Keith, Pettit, Miss.; A. M. Keith, Seminary, Miss.; E. I. Keith, Raymond, Miss.; E. S. Keith, Sallis, Miss.; J. J. Keith, Monroe, La.

Daughters: Mrs. J. E. Brown, Kosciusko, Miss.; Mrs. A. W. Tisdale, Seminary, Miss.; Mrs. C. B. Gunter, Sallis.

There are 39 grand-children living also.

She had been a devoted Christian for 55 years. One more link has been added to the chain which draws us homeward, one more name recorded in the Book of Life, and one more soul has joined the happy throng.

Thursday, January 21, 1926

THE BAPTIST RECORD

15

Rev. H. C. Roberts

Rev. H. C. Roberts, a beloved member and former pastor of the First Baptist Church of Biloxi, Mississippi, died December 13, 1925, aged 73 years, in the home of his devoted daughter and nurse, Mrs. O. D. Gunn, Biloxi.

He was born in Brownsville, Ky., July 8th, 1852, and joined the Baptist church in that city at an early age and lived there several years. He was ordained to the ministry by the Baptist church at Salem, Ky., in 1877. He was pastor at Cedar Grove, Ky., Cable St. Church, Louisville, Ky., New Liberty, Ky., Stamping Ground, Ky., Clay Village, Ky., Franklin St. Louisville, Ky., First Baptist Church, Eureka Springs, Ark., First Baptist Church, Biloxi, Miss., also churches at Silver Creek, Brandon, Mississippi, after which he returned to the First Baptist Church, Biloxi, for a second pastorate and closed his work as pastor of the church at Bay St. Louis, Mississippi.

He was married to Miss Martha Hudson of Smith's Grove, Warren County, Ky., November 3, 1881. His wife preceded him to the Heavenly Home, dying in Biloxi, July 3, 1923. Four children are left together with a host of friends and relatives in the states where he lived and labored as pastor to grieve because of their great loss. The children are: Mrs. O. D. Gunn, 1418 Suter St., Biloxi, Miss.; Mrs. Floyd Bradford, Ocean Springs, Miss.; Mrs. O. B. Boone, Birmingham, Ala.; Charles C. Roberts, Pawnee, Okla.

For a number of years he was in poor health, but continued his consecrated service until his retirement in 1922. His cheerfulness, patience and hopeful outlook, especially when confined to his bed during the last two years were an inspiration to his family and friends. His conscious presence of His Lord sustained him until the last when he peacefully passed on to join his beloved work and meet his Saviour face to face.

The funeral services were held in the First Baptist Church of Biloxi, and were conducted by the pastor, Rev. S. G. Posey, and Rev. J. L. Boyd of Magee, Miss., both of whom had been his pastor as well as members of his church, and who had been greatly influenced by him to enter the ministry. They were assisted by Rev. O. S. Lewis of the Main St. Methodist Church, Biloxi, and Dr. W. A. McComb of the First Baptist Church, Gulfport, who had been neighbors and co-workers with Brother Roberts in other days.

In the passing of Brother Roberts to his well earned reward we have sustained a loss that we scarcely realize as yet. As a consecrated servant of Christ, a devoted husband and father, friend and citizen, he was characterized by loyalty to principle, unselfishness in service and broadness in sympathy. Therefore, be it

Resolved, by the First Baptist Church assembled in conference this the 3rd day of January, 1926, that we extend our heartfelt sympathy to the bereaved family, and be it further

Resolved, That a copy of these resolutions be sent to the Western Recorder of Kentucky, the Baptist Record of Mississippi, the Daily Herald of Biloxi, for publication and a copy spread on the minutes of the First Baptist Church of Biloxi.

J. C. Brent,
Mrs. J. F. Howard,
Miss Helen F. Samain,
Committee.

PURVIS

Lafayette Purvis was born Dec. 14, 1857; died Oct. 13, 1925. He leaves eight living children, three brothers, three sisters and a wife. Brother Purvis was born and reared in Smith County. He was a good man. Joined the Baptist Church at Rockbluff more than 50 years ago. His membership was at Beulah Church, Simpson County. He was an ordained deacon. He was buried at Sharon Church. He was loyal to his church and pastor.

—D. W. Moulder.

DAMPEER

Essie Wilma Dampeer was born July 31, 1906; age 18 years, 6 months, 8 days. I had known Essie all her life, and had the privilege of baptizing her. She was one of the most consecrated Christian girls I ever knew. She loved her pastor, church, Sunday School and B. Y. P. U. work. She died happily, telling the nurse she heard the sweet music and could see the beautiful home. She was buried at Macedonia Church after services by Rev. J. P. Williams and C. S. Moulder.

Written by request.

—D. W. Moulder.

(Continued from page 11) homeward. "They might be envious, and they're all mighty glib to talk about what don't concern 'em."

"I ain't goin' to talk about it, maw. But I jest wisht Lucy Jones was goin' with me. Her snub nose and squint eyes won't never do for a actress, though. I'm goin' to be mighty good to Lucy when I make my fortune. I'll ask her to visit us in our fine house and stay monts at a time."

"I hope it ain't goin' to be a disappointment, honey. I'll cut out yo' dress tonight and by workin' hard I'll have it ready for you to travel in day after tomorrow. You better go on the early train so's to have plenty of time to git to the Perkinses before dark. My! won't the Pine Grove folks be waked up when they find out one of the home gals is a movin' pictur lady!"

By Wednesday evening the dress was finished, the basket packed and the money for a ticket to the city with a dollar extra, tucked away in Florida Ann's shabby hand bag.

"I'll pay you back for all you've done for me and more too, Dave," Florida Ann promised as she told her brother goodbye on the train. "We'll all enjoy life when I make my fortune. I'll be comin' back to Pine Grove in er ottermobile."

"I hope so, Sis."

SHAW

I have just closed a very delight-

ful week of Bible study with Bro. A. D. Muse and the good people of Shaw. It was a great pleasure and inspiration to lead forty or fifty earnest Sunday School teachers and officers in the study of the great Gospel of John, and our hope and prayer is that the good work may go on through their teaching of this blessed book.

Bro. Muse is one of the most congenial and delightful yoke-fellows that it has ever been my privilege to labor with, and I have never received more cordial and hearty cooperation than from the good pastors and church people of Shaw. God's richest blessings upon every one of them!

Cordially yours,

—B. H. Lovelace.

Griffith Memorial

The T. E. L. Class of the Jackson Griffith Memorial Church elected officers Sunday, January 10, for the ensuing year, as follows:

President—Mrs. A. T. Sanders.
Vice-President—Mrs. R. L. Brooks.
Second Vice-President—Mrs. Sills.
Third Vice-President—Mrs. Weeks.
Secretary—Mrs. J. W. Ledingham.
Assistant Secretary—Mrs. B. L. Hester.

Reporter—Mrs. L. S. Pitts.

The very efficient teacher, Mrs. Tom Tomlinson, wife of the beloved pastor, was re-elected teacher of the class.

—Mrs. L. S. Pitts, Reporter.

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

A Good Proposition

The Mississippi Baptist Hospital desires to rent the former Nurses' Home to a suitable party, who will run same as a Cafeteria and Rooming House with special consideration given friends and relatives of patients in the Hospital.

For further particulars apply to,

DR. J. P. WALL,

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BROTHER C. T. DAVIS COMING BACK TO MISSISSIPPI

This is to say to the brotherhood of Mississippi that Brother C. T. Davis, who was born and reared at Terry, Mississippi, is returning to the state and expects to become pastor of some church or churches when the Lord shall so direct.

Brother Davis has fine educational qualifications, having graduated from Mississippi College a few years ago and also a degree from The Southwestern Theological Seminary more recently. In addition to these he has been doing post graduate work here in The Southern Baptist Theological Seminary for the last year and half.

Brother Davis has had experience in pastoral work and with the proper cooperation he will make an excellent pastor. His wife is of good family as well as possessing fine qualities which will help them on the field. They have three children in the home to brighten and bless wherever they go.

I suggest that some field which is without a pastor communicate with him at Terry, Miss., Route 2.

Yours in His service,

—Stanley W. Rogers.

Brother A. A. Kitchens has reconsidered and will remain in Kentucky at Eminence, where he has been pastor for some time. He is working on his Dr. degree, which he will most likely complete next fall, when he will come back to Mississippi.

FROM BROTHER PATTON

Dear Brethren, Sisters and Friends:

My broken leg has given me no pain except when the muscles contract. The doctor said at my age it would be two months before it would be well. It was set by a fine surgeon, and I remained in the hospital for six days. My general health is good. I trust in the Lord, believe in answer to prayer. I believe I will be all right again. I appreciate the many letters of sympathy and the nice things said about me and prayers for my speedy recovery. Will answer them personally when I get up. May God's richest blessings rest and abide with you is my prayer.

While the Board of Trustees thanked everyone through the Orphanage Gem, yet I want to thank you for the cash and donations for past two months to the Orphanage. If the churches will adopt the Budget System and send all allotted to benevolences to Dr. R. B. Gunter the Baptist Orphanage will get \$0.03½ of every dollar. Sunday Schools give the first Sunday collection in each month as Orphanage day. Donate liberally next Thanksgiving to the free transportation cars and it will make the orphans happy.

—W. H. Patton,
Shubuta.

The church at Shelby, N. C., of which Brother Zeno Wall is pastor, has a 1926 budget of \$30,000, of which \$10,000 is for the co-operative program. A part of the other is applied on a debt.

Dr. T. T. Shields of Toronto, Canada, leader among Fundamentalists, will deliver a series of addresses in the Bible Conference at Green Cove Springs, Fla., Feb. 22; and following.

Dr. E. Y. Mullins has an article in the February number of the Woman's Home Companion on My Idea of God. It is one of a series by writers who have many different conceptions of God. Dr. Mullins speaks of God as Reasonable, Gracious, Fatherly, Providential.

Brother F. C. Flowers, Superintendent of the Louisiana Baptist Orphanage at Monroe, gladdened our office with a visit. He says the Baptists on his side of the river are growing in numbers and improving in quality.

HUGHES' WITHOUTS

Secretary Hughes' "beautitudes" stand out as conspicuously as some of the philosophy of Seneca. As listed to the Washington Bible class, they are:

- Faith without credulity.
- Conviction without bigotry.
- Charity without condescension.
- Courage without pugnacity.
- Self-respect without vanity.
- Humility without obsequiousness.
- Love of humanity without sentimentality.
- Meekness with power.

POINTS FOR EMPHASIS 1926

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No. 5 Weekly News from the Circulation Department

L. E. Lightsey is a man—a salesman

Many of the people of the state do not know Rev. L. E. Lightsey, (whose home is at Montrose, Miss.) in the raw state. Success is doing the thing your place calls for. Bro. Lightsey certainly knows how to sell the Baptist Record and other good reading matter. When he goes out into the field for results he returns with the results achieved. Although he is not what you might call a young man, he is untiring in his efforts and his hard work is shown in the large lists of subscriptions which he sends to the Record every few days. Any Pastor would do well to get him on his field. If it is hard to get your folks to like the Record, you need to write him and get him to help you.

T. J. Moore A Hard Worker

People familiar with the past life of Bro. T. J. Moore of Hattiesburg know of his ability as a builder and uplifter. His record shows many hard battles fought and won. Last but not least he is untiring in his work for the Record. He is one of the men now employed by the Book Store and Record to sell religious books and the Record. The fine thing about this work—its good results abide long after the worker leaves.

Sticks And Stones in the Preacher's Hand

There are two sides to the controversy, Beat 'em versus love 'em. You may decide for yourself which Christ stressed most. If you decide to beat them, it will be well to sponsor more foot ball all around for training the muscles and "beef". Christ has chosen to lift the world—not blow it up with dynamite, although he uses firmness and the whip cords when the necessity arises, he has shown a more powerful means to be teaching and preaching. Many will not admit it, but a careful reading of the Baptist Record weekly will communicate more religious ideas to the mind than church attendance. It carries four or five times as much material as two sermons. The preaching is paramount; it could not be dispensed with except at perilous risk—The Baptist Record is also important and where it is dispensed with, an extra burden is put on the preaching service and still the work cannot but deteriorate. Yet folks wonder why churches do not flourish. Printing today, in the minds of many, is influencing the world tremendously more than any and all kinds of talking.

The Two Go Hand in Hand

Our schools cite to us a wonderful combination—The use of the text book and the class room or lecture room as combined forces to train the mind. This is most effective. The church text book, of course, is the Bible. And its reading is the main thing, yet the Record is a popular sponsor of the entire expression of the Bible in our organized church life.

The Baptist Record

Circulation Department

A THOUGHT:
The sicker the man—more need of a physician.
The duller the student—more he needs a teacher.
The meaner the man—the more he needs religion.
The less they like it—the more they need the Record.

